Watson's Magazine

Entered as second-class matter January 4, 1911, at the Post Office at Thomson, Georgia, Under the Act of March 3, 1879.

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Vol. XIX. JUNE, 1914 No. 2

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Published Monthly by JEFFERSONIAN PUBLISHING COMPANY, Thomson, Ga.

Life and Times

OF

Thomas Jefferson

ILLUSTRATED

Paper, $1.00, Postpaid

Working intensely, day and night, Mr. Watson wrote this large book in three months.

But his investigations and studies for it had occupied much of his time, for years.

He not only bought every published volume that bore upon Jefferson and his times, but he corresponded with various persons who were in possession of unpublished documents, letters, anecdotes, traditions, etc.

He went to Virginia and conversed with members of the Jefferson family and with old men who had known Mr. Jefferson.

All the histories, biographies, memoirs, Historical Collections of States, monographs on special episodes, State histories, etc., were ransacked and used.

Many of these are out of print, and copies are rarely found.

Therefore, Mr. Watson's work is INDISPENSABLE to all those who want to know the whole truth about Jefferson, and about the Great Men and the Great Events of that period of our history.

Jeffersonian Publishing Company

Thomson, - Georgia

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A TYPICAL FAMILY IN A CHRISTIAN SECT WHERE THE CLERGY TAKE WIVES.
REV. DR. JAMES W. LEE, OF M. E. CHURCH SOUTH.

Watson's Magazine

THOS. E. WATSON, Editor

"Christian vs. Pagan Civilization. The Truth About the Catholic Church."

UNDER the above title, Mr. C. A. Windle publishes another booklet which he says is a "Second reply to Thos. E. Watson."

His first, was a series of articles which he himself states commenced in his magazine August, 1911. Month after month, these articles appeared in his *Iconoclast;* and of course I could not make a reply until Mr. Windle had finished. My recollection is that he exhausted himself, the first time, in the early summer of 1912. At any rate, my rejoinder began as soon as I was aware that he had run aground, and that the Romanists were so delighted with his performance they were sowing the broad land with Windle.

Mr. Windle declares that I spent nearly two years in the preparation of my "Reply to Windle," a booklet which we have been selling ever since 1912—the booklet being made up of the series of editorials in *The Jeffersonian* which followed immediately after my receipt of the Windle book. Anyone who has a file of his magazine and of my weekly paper, can easily verify my statement, and disprove his—its only importance being to show what a very loose way he has in handling the truth.

Mr. Windle begins his "Second reply to Thos. E. Watson" thus:

About three years ago Thomas E. Watson, of Georgia, published in his magazine, a series of articles in which he described the Catholic Church as a hotbed of treason, ignorance, immorality and infamy. Priests were branded as traitors, while bishops and cardinals were described as arch conspirators against "our liberties and our civilization." They were painted so black that by comparison Benedict Arnold appeared to be the incarnation of patriotism and Judas Iscariot lost half his infamy. This was not all, nor the worst. In defiance of decency, in total disregard for truth and manly chivalry, he assailed the virtue of nuns and sisters of charity, branding convents and homes of the Good Shepherd as houses of prostitution.

Knowing his attack to be unjust, his accusations false, his alleged facts spurious, I wrote a reply, which attracted world-wide attention. I numbered his lies, exposed his fallacies, refuted his slanders, answered his charges, defended the principle of religious liberty which he had outraged, denied his vile insinuations against the honor and virtue of the "Little Sisters of the Poor," and by undeniable facts proved conclusively that in peace and war, Catholics are as broad-minded, liberal, patriotic and as willing to die for the Republic as their Protestant neighbors.

I wrote, not as a partisan, for I am neither Catholic nor Protestant, and I am not an infidel. I entered the fray as a lover of liberty, a champion of fair play, having no interests in this world nor the next that can be advanced by injustice, fraud or deception. My position enables me to examine the question in controversy without prejudice. I never examine history or scripture with a view of "proving" something, but solely to discover actual facts regardless of consequences.

If Mr. Windle's book was as good as he intimates, and proved everything that he claims, you will hardly doubt that it attracted "world-wide atten-

tion." I was not, myself, aware of this.

You will notice that Mr. Windle writes in the slap-dash style, so dear to the pot-boilers of evanescent journalism. Literature which is to live and mold opinion, by fidelity to facts and regard for the higher ideals of ambitious humanity, never takes that reckless resemblance to scrambled eggs.

The articles to which Mr. Windle refers were begun in *Watson's Magazine* in 1910, and have been on the market in book form since 1912, under the title, "The Roman Catholic Hierarchy, the deadliest menace to our liberties and institutions."

There is no need for a dispute over the contents of the volume: the tree lies where it fell, and those who wish to know whether it has been misrepresented, can examine it for themselves.

Before the series began, I published a notice of their general intended scope. *Immediately*, the popish magnates of New York City caused the American News Company to warn me that if I published anything on that line, *the magazine would be boycotted.*

They did not wait to learn what the articles would be. They were not fair enough to allow me the privilege of a free man in a free country. They were not willing to judge each chapter on its own merits. *Rabidly intolerant*, as Roman Catholicism always has been, they cracked their whip over my head and threatened to kill the magazine, if I published a series of chapters against popery.

These are the prelates who are continually trying to convince us that Lord Baltimore, of the Maryland charter, planted religious liberty in this country.

These are the prelates who swear to persecute such men as *you*, to the utmost, and then, after taking the oath, preach about the charitable liberality of the Roman priesthood.

These are the men that Mr. Windle "as a lover of liberty, a champion of fair play" rushes to defend.

Before a single line of the articles had been written, the American News Company, *controlled by Farley's* cathedral in New York, boycotted our magazine, and destroyed a news-stand circulation of 8,000 copies.

The Lord Baltimore charter wasn't worth much in my case, nor was it worth anything to the numerous Protestant lecturers who have been brutally beaten by priest-incited rowdies during the last few months.

The Lord Baltimore charter was a good thing when the cock in the barnyard feared that the horse would step on it: since the cock has been reinforced to such an extent, *by immigration and Protestant negligence*, that it dominates the whole situation, the Lord Baltimore charter is merely an academic recollection.

To kill a man's legitimate business, is a *crime.* The spirit of deadly intolerance that issues the order to boycott, is essentially the same as the spirit which actuated the Massacre of St. Bartholomew, and the murder of the martyrs at Smithfield. In my case, the deadly intolerance which prompted the slaughter of our news-stand circulation, subjected me also to a criminal prosecution—although the obscene matter for which I was indicted was nothing but a quotation, in Latin, from a nasty, degrading and utterly abominable textbook of the Roman Catholic "Saint," Liguori.

A church which attempts to put a Protestant in the penitentiary for publishing a part of a popish theological work, and which tries to kill a man's business because he announces the intention to publish articles against popery, *is a church which will kill the man himself, if it has the chance.*

It was this spirit and this church which had Professor Ferrer shot, Premier Canalejas stabbed, Mayor Gaynor

shot, and Rev. Otis L. Spurgeon kidnapped from Denver, brutally beaten, and ordered never to come back to that city, where Romanist's terrorize Protestants, and the police connive at the crime.

Peculiarly fitting, therefore, is Mr. Windle's entrance into "the fray, as a lover of liberty, a champion of fair play."

In that series of articles which aroused the lover of liberty and champion of fair play, there was no indiscriminate attack upon individuals. There was no insult to anybody's religion, nor any sweeping denunciation of priests, nuns, convents, and monasteries. On the contrary, I was careful to keep in view the headline which was carried over the commencement of every one of those articles, to-wit:

"For the individual Roman Catholic, who finds happiness in his faith, I have no word of unkindness. Some of my best friends are devout believers in their 'Holy Father." If anything contained in the series of chapters dealing with the hierarchy causes them pain, and alienates their good will, I shall deplore it.

The Roman Catholic ORGANIZATION is the object of my profoundest detestation—NOT the belief of THE INDIVIDUAL."

Could any patriotic American a *Protestant in principle*, go into an examination of popery with a less bigoted announcement? If any individual Catholics took exception, they simply proved their own bigotry and their refusal to allow popery discussed. And *that* is just the case: the Romanist priests do not dare to have *their system shown up.*

In the system itself, in its fundamental laws, in the principles of its organization, in its oath-bound priesthood and its Jesuitical secret societies, *there is the poison which is fatal to any people whom it rules.*

It was this deadly principle in the system itself, which ate the heart out of Spain, held Italy to a sordid ignorance and superstition, blighted the fairest provinces in Germany, and so completely withered France with the foul copartnership of Church and State, that the peasants in many provinces were actually eating grass—the same frugal, industrious peasantry which, after the Revolution of 1789, became the money-lenders to the government.

The deadly characteristics of the Roman Catholic system are, its claim that the Pope is entitled to the same universal dominion that God would have, were God a resident of the Vatican in Rome: its claim that the Pope is infallible and that those who do not believe in him may lawfully be persecuted, even unto death; its claim to be the sole custodian of education; its claim to control marriage and divorce; its claim that the people have no right to freedom of speech, of press, of conscience and of self-government; its contention that an absolute monarchy, such as the Pope enjoys, is the only lawful form of government; its claim that the priests of Rome are able to work miracles, forgive sins, release souls from Purgatory, and to cut off from salvation all those who incur their enmity.

In every known form of religion, men and women have sought and found happiness. The perfectly beautiful precepts of Buddhistic morality could not have poured from an impure source. Nobody can doubt that millions of Chinamen have found peace in the doctrines of Confucius. That the Mohammedans reach the heights of mental and spiritual exaltion, cannot be questioned.

How silly it would be, therefore, if I were to say that all priests of Romanism are traitors, all nuns unchaste, all monastic institutions vile, all Catholics untrue to good government and good morals. I have never said anything of the kind. On the contrary, I have

taken pains to make myself understood as attacking *a foreign organization* which is ruled by one autocrat whose law and whose policy makes him the relentless enemy of the fundamental truths upon which our forefathers planted this Republic.

If any Catholic says that he is as good a Jeffersonian democrat as I am, my reply to *him* is—"Sir, we have nothing to quarrel about.

Your *religion* is your own private affair, and does not concern me in the least. What *does* concern me, and concern me deeply, is the foreign organization at Rome which is ruled in secret by Italian cardinals, and which has been the most terrible foe that human liberty and human progress ever encountered. *That* foe, I mean to fight with all the strength God gives me; and if you, Sir, *a good Jeffersonian in principle*, choose to place yourself on the side of the foreign tribunal which seeks to govern this country, you must not complain if you get hit."

* * * * * *

Mr. Windle first tackles what he terms "Mr. Watson's negro-phobia."

If any such disease afflicts me, I am not aware of it. In regard to the black man, it has been my intention to do justice and to speak truth. I do not believe him capable of self-government, and I do not believe that he should help rule over the whites. In Liberia, Hayti and Jamaica, he has demonstrated his entire unfitness for self-rule. The whites have to manage for him. In this country, he has fared better, on account of the example of the whites, the laws of the whites, the stimulation of the whites, and the strong, corrective hand of the whites. Yet, even among us, it is doubtful if the negro race, as a whole, has made any substantial progress. They are good imitators, and they have copied from us to a considerable extent; but when left to themselves, they at once begin to lose ground.

In Hayti, they have drifted from Catholicism to Voodoo worship; and in Cuba they are reported to have relapsed into *human sacrifices*. Mr. Windle probably saw an item to that effect going the rounds of the press a few weeks ago.

To cite a few negroes who have shown talent, proves nothing *for the race*. We can cite many Indians who possessed talent, but the red men of North America were incapable of evolving a civilization.

Red Cloud, Tecumseh, King Philip, Osceola, Pontiac, and Sequoyah, were men of genius. Sequoyah even invented an alphabet for the Cherokees: the negroes never had one. The Navajo blanket far surpassed anything the negroes could manufacture. The polished beads, dainty moccasins, pottery, and feathered cloaks of the red people, were not equalled by the native blacks of Africa.

Some specimens of Indian oratory, battle songs, and love stories cause us to regret that we do not know more about them. Their idea of The Great Spirit, has always appealed to me, for I think there is a certain lack of reverence in picturing God as the Catholics do in their books, in their paintings and in their images. I am strongly inclined to believe that one of the Ten Commandments forbids that very thing.

Mr. Windle mentions Toussaint L'Ouverture, and quotes the extravagant eulogy of Wendell Phillips. We must bear in mind that Mr. Phillips was an extreme abolinionist and easily convinced himself of what he wanted to believe. Toussaint was a great man, I think; and so was Chaka, the South African conqueror; but neither of them accomplished any permanent good for his race.

Mr. Windle seems to forget that Toussaint himself submitted to the French, and agreed to let San Domingo remain under the authority of

France. He was afterwards treacherously kidnapped, and taken to France, where he died in a dungeon. To represent him as a merciful man and enlightened legislator, is absurd. The negro who massacred in cold blood the whole Dominican regiment which he had disarmed, and which was exterminated because Toussaint was angered by the capitulation of St. Domingo City, was most assuredly not a tender hearted individual. The blacks whom he murdered were not in any manner to blame for the fall of their town. (See "Santo Domingo," by Samuel Hazard, page 141.)

Mr. Windle says that Toussaint was a Catholic. So were the regiment of men he disarmed and massacred. A blacker crime does not soil the pages of history than the wholesale slaughter of those Catholics at Verette. Wendell Phillips did not mention this ghastly episode in Toussaint's career, and Mr. Windle appears to have relied on Phillips exclusively. Beware how you take history from inflammatory extremists.

Christophe, Dessalines and others renewed the revolt against the French, and the Yellow Fever helped the insurgents most effectively. In a short time, the whites were overpowered, and the blacks proceeded swiftly to destroy the most elegant and flourishing civilization of the West Indies.

Christophe and Dessalines were monsters of cruelty, and both were as much Catholics as Toussaint himself.

After the Act of Independence in 1804, Dessalines, the negro General, ordered the indiscriminate massacre of the whites. Men, women and children were swept into bloody graves, because they were not of the black race. Their opera-bouffe royalty, with a negro Prince of Bobo, a Duke of Lemonade, a Marquis of Marmalade, &c., was the gruesome joke of international politics. The hideous orgy of crime and misgovernment the black Republic has been, all men know, unless we make an exception of Mr. C. A. Windle.

What sort of civilization and religion succeeded that which Toussaint, Christophe, Soulouque, and Dessalines destroyed? One has to read a wretched, tragic story of manufactures dead, sugar plantations ruined and deserted; cities relapsing into filth, moral and physical; education made a sorry farce; the witch-doctor dealing in "spells," in poisons, and the antidotes; polygamy of the lowest type; a police system that fatigues disgust; a rotten administration in which thieves help each other steal from the people, and then kill each other over the loot.

As to religion, let me quote a passage from a standard work recently published by an English traveller, who has spent much time in Hayti and San Domingo studying the actual conditions in the tropical paradise, *Where Black rules White.*

"Vaudoux, is an all-powerful deity, but the idea of the masses does not rise above *the serpent*, which represents to them their god and which presides, *in its box*, over all their services.

These usually take place at night and in pseudo-secrecy. They consist of dancing, sacrificing, feasting, invocations, and a Delphic delirium on the part of the Mamaloi, (the Madonna of this cult) winding up with scenes of an indescribable nature." (This means promiscuous sexual indulgence.)

"There are said to be two sects of Vaudoux; one which sacrifices only fruits, white cocks, and white goats *to the serpent god*: the other sect, that sinister cult above referred to, whose lesser ceremonies call for the blood of the black goat, but whose advanced orgies cannot be fully carried out without the sacrifice of *the goat without horns; THE HUMAN CHILD.*"

Readers of the African stories of Rider Haggard will recognize the startling resemblance that these notions and deviltries of the San Domingo blacks bear to the hideous beliefs and practices of their native land. The

San Domingo blacks simply relapsed into bestialitty and barbarism, *after* the corrective and civilizing influence of the French whites had been thrown off.

The San Domingo negroes call their head priest, Papaloi; and their chief priestess, Mamaloi. Apparently this Papa and Mama form, is an echo of the Roman Catholic faith, filtered murkily through the dull brain of the black, and mixed with the horrid superstitions that he inherited from his African ancestors.

Does Mr. Windle think Toussaint and Dessalines did wisely for the negroes, when Christian civilization was overthrown, and replaced by human sacrifice, serpent worship, and promiscuous immorality?

Speaking of their material condition, the author of "Where Black Rules White" says—

"Yet the people are poor, sordidly poor. They eke out a living, *as the pigs do*, upon the wild fruit they are too lazy and too improvident to cultivate. They glean wherewith to exist, from that which French energy bequeathed to them. The wild descendants of the coffee shrubs planted by the settlers still bear berries, which *the negroes are almost too idle to pick.*

The negroes lounge away their lives in the sun.

Nature does all the thinking for them, provides them with necessaries, excepting clothes, and they are rapidly coming to think clothes a superfluity." In other words, the noble black man, left to himself goes naked, as he has always done in his dear old home—where Wendell Phillips and Harriet Beecher Stowe ought to have lived during the years they were sowing for Hell, in these United States.

"All that savors of civilization," continues the English author, "*is a legacy of the white nations*, which sent their battalions to win a colony which eventually slipped through the fingers of them all."

Is this English traveller, Hesketh Prichard, also afflicted with "negrophobia?" Mr. Windle should take him in hand.

(See "Where Black Rules White," by Hesketh Prichard, 1900.)

* * * * * *

To vote and to hold office *are political privileges*—not natural rights. We do not allow young educated white men to vote the day before they reach the age of twenty-one: the day after, we do. Our white women—wives, mothers, sisters, daughters—we do not permit to vote. Yet all of these disfranchised whites enjoy the fullest *natural rights*, such as personal liberty, the acquirement of property, &c.

My position is that we should give the negroes all their natural rights, but withhold political privileges, such as voting and holding office. If they are not willing to abide with us on those terms, they can go back home to Africa.

Political equality would lead to social equality; and social equality would lead to that intermarriage of the races which Phillips, Beecher and other Abolition leaders advocated. It is best for both races that they do not produce mongrels; and therefore it is best for both races not to give the blacks political equality.

It was because of this peril and because the negro race is really unfit to help us choose our rulers and make our laws, that I take my stand where the enlightened statesmanship of the North is sure to come.

The more they know of the negro, the kinder will be their feeling toward us of the South who have had such a fearful problem on our hands. Mr. Windle can never know the bitterness of the cup we had to drink, after Appomattox, when the leading whites were disfranchised, and their slaves were sent to the legislatures to rule the stricken South. God forgive those maddened fanatics of Abolition who rejoiced to see black heels on white necks!

When Great Britain had sent 400,000 troops to beat down the Boer republics, she did not take cruel advantage of their helplessness by setting up a government of carpet-baggers and negroes. On the contrary, she sanctioned, in Cabinet and Parliament, the new constitution of the newly established Boer government which perpetually denied *political privileges* to the blacks.

Mr. Windle, like so many other loose thinkers, confuses natural rights with political privileges: the two things are totally different. A man may have every natural right, without having any political privileges at all. An alien friend enjoys natural rights, wherever he goes; but so long as he is an alien, he is not allowed political privileges.

My wife, and daughter, and sister enjoy as many natural rights as I do; but they are not allowed any of my political privileges.

It is hardly necessary for me to add that, personally, I have the kindest feelings for the black man, and have had them all my life. My old negro nurse lives with me, and will make her home on the place the remainder of her days. Ever since I became a landowner, in 1877, some of the slaves of my father and grandfather have always made their homes with "Marse Tom." In their troubles, they have never hesitated to come to me; and there have been times when I risked life itself in demanding fair play for the black. They always voted for me when I was a candidate for office, and I believe that no man in Georgia—white or black—could now get a more enthusiastic support from them at the polls.

Proceeding with his "second reply," Mr. Windle endeavors to wriggle out of his statement that he cared "less than nothing" for the Roman Catholic faith. Naturally, I wanted to know how *anything* could be less than nothing. He now says he meant to say "Anything worse than nothing is of less value than nothing."

Thus does the ingenious Windle squirm out of the frying pan into the fire. How could *anything* be of less value than nothing? How could a vacuum have less air in it, than a vacancy in which there is no air?

The ingenius Windle says that "analysis is the process by which one becomes acquainted with it." Acquainted with what? Apparently, with his novel discovery that "anything worse than nothing is of less value than nothing." I hope that he will not worry over that little point any more: he might impair his mental faculties.

From his booklet, I quote:

WATSON—"For my part I care a vast deal for their faith, for, in the beginning, it was Christian."

Good. This in substance is my contention. The "beginning" referred to takes us back to the formation of the Church by Jesus Christ. If the "faith once delivered to the saints" was Roman Catholic faith, as Watson now admits, what becomes of his long-winded argument, occupying many pages of his original attack, in which he tried to show the "Pagan origin" of that Church. Watson's fatal admission knocks the bottom out of the claim of Baptists and other sects pretending to date their origin back to the "beginning." He says, "I care a vast deal for their faith (the faith of Roman Catholics), for in the beginning it was Christian." This being true, Watson cannot hope to prove that I was wrong when I said in my first reply:

Of course, Mr. Windle knows that Christ never baptized anybody, and never organized any church. After the Pentecostal episode, and after the Christians at Jerusalem must have numbered many more than 5,000 souls, there was a selection of Stephen and six others to superintend the distribution of food, &c., among them, for they had all things in common and to each was given according to his need. Excepting the twelve apostles, who acted always as equals, those seven

Jews were the first officials chosen to minister to the many thousands of Jewish converts. As Dr. A. H. Newman says in his standard "Church History," (Vol. I., p. 85), these officers were chosen "because of a deeply felt practical need, and not as a deliberately planned system of church order."

While the word "church" is used from time to time in the New Testament, its first application was, *to the whole body of believers.* The church at Jerusalem must have numbered far above 5,000 as Dr. Newman says, for after we are told of the 5,000, the Book says, "the word of God increased; and the number of disciples multiplied exceedingly in Jerusalem, and a great number of the priests (Jewish) were obedient to the faith."

It will occur to you at once that there was no house in Jerusalem, accessible to the Christians, where these converts could have met and worshipped together.

The persecution soon scattered most of them, and we never again hear of those Hebrew priests who accepted Christ.

Now, it must be apparent to any unprejudiced mind, that the Christians, at first, had no idea of a highly organized society, much less an episcopacy that would enthrone sacerdotalism. The great tree threw out branches, from the very start, and some of these limbs withered, while others flourished; but among them all nothing could be found which resembled the dead branch of popery, upon which popes and Roman prelates roost and hoot.

I am unable to see how my admission, that the church at Rome was once Christian, hurts the Baptists, or the Waldensians, or the Greek Catholics, or the Armenians, or the Nestorians. Can you not admit that the Mississippi River was once a pure upland stream, without being compelled to concede that it continued pure after the torrents of liquid mud poured into it from the Missouri?

No matter how sweet and clear Siloam's crystal springs may be, there is always danger of defilement, as the brook lengthens and widens on its way to the sea.

For that matter, Judas Iscariot's faith might be said to have "once been Christian."

Gibbon and Mosheim and Newman give the history of the various Christian sects, of the various "heresies," of the dying out of some of the churches, and of the survival of others. If I were to say that the Greek Catholics and the Nestorians were once Christians, I would be stating the historic truth, but that would not bind me to pin my faith to them, now. The profound and devout scholar, Dr. Samuel Johnson, defined a Christian as a professor of Christ. Why isn't the definition complete? Why, indeed, was it ever *necessary* for any professor and practitioner of the religion of Jesus Christ, *to join a church?* There never was any: else Christ would have said so. To believe and to be baptised, and then to lead a Christian life, *being good and doing good*, are the essentials of Christianity, as proclaimed by our Savior. All else is man-made.

I need not enter into the subordinate question of church organization, *as a matter of expediency, unity, power, wealth, effective work, and propagation of the faith.* What I do say and maintain is, that Jesus Christ never put up any bars to keep me and you away from Him. We have just as much right to go straight to Him now, as Paul had, as John had, as Dr. Luke had. It is the consummate insolence of sacerdotalism for any arrogant pope, or priest, *or church*, to tell me, or you, that we must bow to a man's feet, in our efforts to follow Christ and be a good Christian.

And it has ever been the wicked spirit of sacerdotalism that it would

rather protect a criminal, in the church, than tolerate a virtuous man, outside.

During the first three hundred years after Christ, the whole Christian world was torn into discord by the differences of the various leaders of Christian thought.

Doctrinal disputes created rival and warring groups, all of which claimed to be in the right. The Marcionites refused to accept the Old Testament, but they worshipped Christ. The Docetae believed that Jesus had only a phantom body, but they worshipped Christ. The Ebionites accepted Jesus as a divine teacher, but rejected the miraculous birth. The Carpocratians and Gnostics also claimed to be Christians, but held peculiar views of their own. The Montanists were certainly disciples of Christ, but they opposed the organization which was gradually usurping and consolidating ecclesiastical power. These sectaries converted many of the Catholics, became very numerous, and furnished many Christian martyrs. The Valentinians were strong in the second century of our era: and even St. Augustine was a Manichean for nine years. Everybody knows what terrific and bloody struggles there were between Arian Christians and Athanasian Christians—a fierce and prolonged conflict which drenched the Roman empire in blood. Neither the merciless swords of the Emperors, nor the horrible crimes of the Inquisition, could ever destroy utterly the Christian sects which defied the usurpations of the bishops of Rome. Therefore, it is literally true that those sects reach back to the very beginning of Christianity—whereas, *popery is a modern affair*, based on imposture, fraud, ignorance, murder and superstition.

Pope Boniface wrote to King Philip of France: "Every human being is subject to the Roman Pontiff, and to believe this is necessary to salvation."

That's the voice of *popery*, not the voice of *Christianity*.

To say that the bishops of Rome were *once* Christians, is not by any means equivalent to saying that there were no others. By the time that the bishop became a pope, and declared that belief in *him* was necessary to salvation, the Roman *church* ceased to be a Christian *church*. I hope Mr. Windle will not understand me as saying that no Christians were left in the world, when the Roman church papalized itself. There were millions of Christians who despised the pope of Rome, and always laughed to scorn his absurd pretensions.

Mr. Windle says: "If the faith once delivered to the saints was the Roman Catholic faith, *as Mr. Watson now admits*," &c.

Mr. Watson has never admitted anything of the kind. On the contrary, Mr. Watson has done what he could to show that the Roman Catholic faith of today, with its worship of Mary, its adoration of her jack-leg-carpenter husband, its pardon of sins for cash, its shocking blasphemy about the bread and wine, its reverence for relics, its pretended miracles, its degrading idolatry *is more foreign to the original Christian faith than the religion of Mahomet.*

That's why the popes killed good Catholics who translated the Bbile into the language of the common people, and circulated the Book among the lowly. Previous to those translations, the priests had kept the Scriptures under lock and key. *It was death for a layman to have a copy.* Even now, popes hate Bible Societies a good deal more rancorously than they hate the Devil.

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Christ said, "He that believeth in me and is baptised, shall be saved."

The pope says, "He that believeth in the papacy and becomes one of my foot-kissers, shall be saved."

In effect that is what Pope Boniface proclaimed—and he was infallible. The Fourth Lateran Council declared that not one, "not even one gets salvation" outside of popery. Pope Innocent III. declared, in his *Profession of Faith* which he demanded of the Waldenses, "not one finds salvation" outside the church of popery and image worship. Pope Eugeniu IV. in the Bull *Cantate Domino*, "not one who is not in the (Roman Catholic) church shall ever partake of life eternal." Pope Gregory XVI. announced the same atrocious un-Christian doctrine several times; and Pius IX. in August 1864, repeats in his Encyclical, "We must again and again mention and condemn *the most grievous error* which is entertained by some Catholics who think that heretics, who live far away from the true faith *and Catholic unity*, may yet arrive at eternal life. This opinion is absolutely contrary to the Catholic doctrine."

In the Roman Catholic Catechism the children are taught that the Ark which saved Noah and his family is the true type of the popish church. Whoever is not in the Ark of that church will be destroyed by fire at the second destruction of the world.

Can you think of a more devilish doctrine to poison the minds of the young? Only a devilish ambition and a malignant intolerance could ever have narrowed Christ's universal church into the murderous fanaticism of popery.

No wonder that the profound and devout scholar, Gottfried Arnold, (1699) undertook to prove in his "epoch-making book," as Dr. Newman calls it, that the so-called heresies which the Roman church had savagely persecuted "*was really the effort of primitive Christian life and principles to assert themselves in the face of bitter persecution.*"

In leaving the Roman church a few years ago the learned Italian, Professor Giorgio Bartoli, said—

"I never for a moment doubted the fundamental doctrines of Christianity. What detached me from Rome was not her Christianity, but her Paganism; not the Bible which is preserved by her, but the arbitrary interpretation of Holy Scripture which she imposes on the Christian world; not the much good that is in her, but the evils of superstition, of idolatry which her priests are required by her to accept, to practise, to defend with scholastic sophistries and Aristotelian subtleties."

(See Preface p. xviii to "The Primitive Church and the Primacy of Rome.")

When Popes declare that those who reject the monstrous claims of the Papacy are damned; when Popes and Councils and saintly Romanist teachers say in their officially-approved theological works that heretics may lawfully be punished even unto death, it is not strange that so many hundreds of thousands of innocent Christians should have been shot, stabbed, poisoned, burnt, starved and tortured to death, *because* they refused to join the Romanist church.

Neither is it a matter of any surprise that a typical Romanist priest and editor, in these United States, should boldly publish the following:

"We would like to rack and quarter Protestantism; we would like to impale it and hang it up for the crows to build nests of; we would like to tear it with pincers, and pierce it with red-hot irons; we would like to fill it with molten lead, and plunge it into hell fire a hundred fathoms deep." —Priest D. S. Phelan, in "The Western Watchman."

Father Phelan was educated under the Papacies of Pius IX. and Leo XIII., and one of the text-books out of which he was taught was that of St. Thomas Aquinas, who emphatically proclaimed the "good Catholic" doctrine, that those who do not believe in popery may be killed by the "true" believers.

(TO BE CONTINUED.)

Foreign Missions: The Facts, the Purposes, and the Results

IN the year 1911, the press of G. P. Putnam's Sons, New York and London, issued a book entitled, "A Chinese Appeal to Christendom, concerning Christian Missions." The author is Lin Shao-Yang, a celestial who seems to be a man of culture, and of original thought. It is a pity that his disinterested and eminently sane views cannot be addressed to a larger European-American audience than he and I will ever reach.

Lin Shao-Yang declares that he spent his boyhood and youth in the Western hemisphere, and that when he returned to China he was the more deeply impressed with the conviction that it is impossible for us to understand the Chinese, or for the Chinese to "interpret Western modes of thought." In other words, they are mentally baffled by us, and we are mentally baffled by them. We do not, and cannot, understand one another. I believe that this is true. The evidence comes from many sources, is of the highest and best quality, and is uncontradicted.

When we open Dr. A. H. Newman's standard "Church History," we see a large colored map "showing the location of churches and condition of Christianity in the world from 110 A. D., to 325 A. D. based on the investigations of A. Harnak."

The map is intensely interesting. First of all it proves that the simple, earnest preaching of the bare Gospel had conquered the Roman Empire. When I say "bare" Gospel, I mean, *nothing in addition to the Gospel of Christ and Him crucified.* No hireling converts, no rice Christians, no quinine Christians, no irresistible offers to the poor, to seduce them from their ancient faiths. No free clothing, medicine, food, housing, nursing, dentistry, surgery, and technological training. No experimental farms, carpenter shops, and printing establishments, to teach trades and professions. No sumptuous floating palaces on the rivers, for pampered missionaries to luxuriously live in, while drawing fancy salaries. No elaborate educational systems, orphanages, mother's homes, kindergartens and gymnaseums. No palatial residences for missionaries, with a yearly vacation on full pay, a reward of one hundred dollars for every child lawfully begotten, and a staff of house servants to relieve their wives and daughters of all domestic drudgery.

On this map which Dr. Newman furnishes, we see the mighty results of Gospel Missions. The itinerary of Paul and Barnabas, of Mark and Timothy, of Peter and Philip, of John and Silas, had won for Christ the densely populated provinces of Asia Minor, had strongly planted the faith in peninsulars of Greece and the Balkans, had established it in Spain, in Britain, in North Africa, in Egypt, in Babylonia, in Pannonia, in Italy, and in nearly every island of the Mediterranean Sea.

To win this imperial domain for Christianity, nothing had been needed, *save the Word.* No bounty had been offered for scalps torn from the skulls of paganism. Christ and Him crucified, preached by the enthusiastic evangelist, who cried out as John the Baptist had done, and whose Cross borne from town to town, left group after group of converts in the wake of the missionary, each group forming itself into a church to take root in its own community, while the missionary sped onward with his proclamation!

That is the way Christianity conquered. The Bible shows it: history shows it: the monuments show it: the very tombs show it.

Why, then, was this successful method, prescribed by Christ, followed by the Apostles, and practised by the Church, *for eighteen hundred years*—why was this Scriptural and historic method discarded?

Let the autocratic, tyrannical, and richly paid hierarchies tell their humble subjects *why*. We laymen have no voice save that of obedience. The individual clergyman has no voice, save that of submission. The separate congregations have no voice in this matter, at all: they are "assessed" by their ecclesiastical lords, and they must find the money, or they will be read out of the brotherhood of churches.

It has come to pass that the Protestant churches—Baptists too—have no self-rule in the matter of missions. They are required to pay; and they pay. *The money is divided among the hierarchs, the pampered missionaries, and the periodicals which eternally emphasize the duty of the laity to give more money to the men higher up.*

Thus a close, interlocked corporation is maintained: none of the beneficiaries will tolerate a change.

Using the name of God, the men who profit by this un-Godly system, *despoil the congregations, and carry abroad the millions of money that ought to be employed in educational and charitable work among our own neglected multitudes.*

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On page 3 of his book, Lin Shao-Yang says that "What puzzles us is not merely that you should desire to spread your religion among the people you call heathen, . . . but should actually show signs of increasing activity during an epoch which is obviously one of religious unrest throughout Christian lands. . . . A garrisoned city does not send away the flower of its troops when a powerful enemy is thundering at the gates. . . It seems strange to us that, while unbelief is rapidly spreading among all classes of their own people, the missionaries yet go forth in ever increasing numbers to preach the gospel to the heathen.

Do they expect to convert China, and then wait for the Chinese to reconvert the West?"

That is a sore spot. This astute Chinaman lays his finger on it—just as I myself had done, long before his book came to my knowledge.

Christianity is losing ground in Europe and America, just as it lost out in those Eastern provinces where the Apostles themselves planted it. Our people do not go to church: our people do not read the Bible: our people do not practise the Golden Rule; our people are religiously skeptical.

Of course, I mean the great mass of our people—not the truly Christian minority that still worships God and looks to Christ as their Redeemer. But all of us are compelled to admit that the Brotherhood of Christian nations is a myth; that religion has no influence upon European policies; that the nations most heavily armed against one another, *are the nations of Christendom*, and that all of the international palaver about Universal Peace, is mere froth and stage-play.

Not long ago, the Secretary of the U. S. Navy was launching the battleship, *Oklahoma;* and a clergyman, Bishop Hoss, was present to "bless" the vessel, and send it forth as a messenger of peace and Christianity!

In less than 30 days, thereafter, a companion of this battle-ship was killing people *at Vera Cruz*, because our flag had not been "saluted" *at Tampico.*

Thus do we prove, that the sneer of

the Chinaman, Lin Shao-Yang is well deserved.

Christianity does not enter into the national life of Christendom. *Least of all does it enter into the murderous secret societies of Roman Catholicism.*

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This Chinaman, Lin Shao-Yang has a delicate sense of humor. For instance, he expresses sympathy for an English traveller, who was spending the night with a missionary. This worthy soldier of the Cross wished to convince the Englishman of "some miracles, alleged to have been wrought by the Deity in a certain locality in China." The Englishman expressed his doubts upon the subject. Thereupon, the missionary in offering up the evening prayers, specially prayed that the traveller "might be reconciled to his Maker." To the kneeling Englishman, it must have been very pleasant to hear himself laid before the throne of grace in that manner, particularly as each member of the missionary's family contributed hearty "Amens" to the petition.

This same Englishman, while exploring some magnificent mountain scenery in China, found a group of Protestant missionaries, comfortably quartered on those cool and salubrious heights, spending the whole of the hot summer in idleness.

As all of us know, this vacation is the annual luxury of the missionary, and his salary remains at high tide during the entire period.

In *The Chinese Recorder*, of March 1910, it was stated that the missionaries took into their pay too many Chinamen who pretended to be converts, *just to get the money*. "Of the large army of Chinese workers, very many know nothing of a new birth."

That large army is on the pay-roll of the missionaries; and the cash paid was obtained from American congregations, by the continuous telling of shameless falsehoods. Very often, the preacher who deceives his congregation and extracts contributions by false statements, *does not know that he is deceiving*. He himself has been duped by the missionaries, the Boards and the periodicals *who collude, collect and divide*.

In chapter IV. of Lin Shao-Yang's book there is a passionate protest against the manner in which the missionaries seize special and peculiar cases and conditions, and make use of these exceptional facts to inflame the missionary zeal of American churches. He quotes a remarkable letter from a Chinese student at one of our colleges, the letter written in 1908, stating the reasons why the writer believed that *the missionaries have done China more harm than good.*

In chapter VII. of his extremely high-toned and broadly philosophic work, Lin Shao-Yang treats of "Revivalist Methods in China." I am sorry that all of our people cannot read his whole book, and this chapter especially.

Quoting the Rev. James Webster, in *China's Millions*, it appears that "the 20,000 Protestant converts in Manchuria had only a very slight conception of what Christianity meant."

A statement like that, made by a missionary, ought to stagger the American fanatics on Foreign Missions, but it will not. Nothing staggers a fanatic—excepting a lusty blow with a heavy club.

However, the Rev. James Webster undertakes to convey to us an idea of one of *his* revivals; and it must indeed been a great Pentecostal downpour. The Rev. James W. says—

"There is a little place in the Mukden pulpit where our native pastor knelt, and for days that little place was just a pool of water as he knelt with the tears rolling down his face."

Of course, that statement is astonishing. A revival which made the native preacher weep so copiously that for

days his pulpit was just a pool of water, must have been a glorious freshet, a religious trash-lifter and cob-floater.

The Rev. Webster proceeds—

"I have seen that church night after night literally watered with the tears of penitent souls. When we went down into the villages where there were no boards on the floor, nothing but just the earth, before the meetings closed those floors would be simply mud floors from the tears of bitterly penitent souls."

Not only penitent, you see, but bitterly so. Not only weeping, but making mud with their bitter brine.

Now, when a thing like that comes back home to us, *we* begin to weep bitterly; and we reach down into our breeches, and pull up the ducats, in order that Webster *et al.* may keep the weepers going, in Mukden. O that *we* had a native pastor who could weep until his pulpit would be "just a pool of water." Alas! it is only in distant climes that the evangelical eye can be turned into a fountain of tears.

Another account of another revival is—

"The confessions of sin, the crying, sobbing, and the extreme agony of not a few began and continued *two days*. And what confessions they made! They confessed to murderous intention, adultery, opium-eating, stealing, deceiving, lying, pride, hatred, jealousy, covetousness and hypocrisy. What awful revelations."

Now who were they that were confessing all these fearful sins?

The confessors were, "Church leaders, preachers, elders, and members, making confession of sins *which we thought they had given up long ago*."

No wonder the missionaries were "struck with amazement."

Rev. Mr. Goforth gives another account of another Chinese revival.

"But the fearful agony of some! They would fling themselves on the platform! One poor fellow said—'*I poisoned my mother, and my younger brother.*'"

Had this man ever been tried? No: his crime was not known. Why did he confess it *after* he had joined the Christian church? Because the Christian missions are veritable *house of sanctuary* to Chinese criminals. The missionaries claim the right to protect such "converts" from Chinese prosecution. *That was the true secret of the Boxer Rebellion*, in which so many thousands of innocent Chinese were slaughtered by European troops.

How would *we* feel, if Chinese missionaries entered our country, and claimed the right to protect criminals from the just punishment of our laws? Would we tolerate it, a single moment? Of course, we would not.

Yet, here we have a missionary himself telling us that one of his supposed converts had poisoned his own mother! Was he handed over to the Chinese authorities to be dealt with according to Chinese law? No.

The same missionary goes on to say, "Our innocent-faced house-boy, whom we thought so good, was not only an adulterer, but a murderer. A sobbing, broken man gasped out that he had killed two men. Another confessed to the brutal murder of a nephew."

Did the missionary feel it to be his duty to have these criminals delivered to the law of their own land? No.

At another revival, a native Chinese elder, who had long roosted on the missionary pay-roll and was most highly esteemed, confessed that he had *three times tried to poison his wife.*

She was present, heard the fearsome news, and fell into "agony." Her thrice-foiled husband stripped off his gold ornaments, howled, and flopped to the floor "in agony." "Instantly, the whole company—seven or eight hundred people, men, women and children—were in an agony."

They appear to have lots of agony

in China. And it costs us a lot of money, too.

Another item is refreshing—

"The medical assistants"—converts on the pay-roll—"nearly pulled each other's hair off, because one, in confessing *her* sins, confessed the other person's sins too."

The missionary writer naively adds —"*That is always a dangerous thing to do.*"

Of course it is. Let every sinner confess for herself. If she includes in her confessions the sins of her neighbors, there is no telling where the story will stop. There is bound to be hair-pulling, and cat-clawing, if the dear Sisters tell on one another.

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In the *Eastern and Western Review*, for October 1909, there is an editorial by Mr. T. T. Timayenis, describing scornfully a Turkish revival, among the Mohammedans. It is so curiously similar to those accounts of the Chinese revivals, that I give it here, for the information it contains:

In the reading of the Koran I had for a teacher an old man (priest) of Tartar origin. He wore a green turban which intensified his repulsive features. He looked upon all non-Turks, with the same instinct as of a famished wolf upon defenceless sheep. He called all, not of his faith, by the single name of "infidels" and he delighted in repeating passages from the Koran—"As for infidels, their wealth shall not profit them anything, nor their children . . . They shall be the fuel of hell fire" . . . . "whosoever believes not in the Koran, they shall perish" . . . "War is enjoined you against the infidels," etc., etc.

He often told me there was nothing worth reading outside the Koran. It was the only book given to the "Faithful" by God. It contained the Lord's own words and it was handed to the Prophet when he made his famous trip to Heaven and appeared before the Almighty.

Not until I became acquainted with Western civilization had I thought otherwise than the Imam. It is beyond me to give in words the devotion of a Turk to this accursed book. Let one dare to express in his hearing a doubt that this book of contradictions, of blood, of insane delusions and immoral allusions, is not a gift from the Almighty to the Prophet, for the guidance of the 'Faithful" and his only salvation would be "flight from Turkey."

It is this mad fanaticism which fills my heart with despair and apprehension concerning the future of Turkey. I have seen whole congregations seized by a sort of religious insanity, following the preaching of an Imam. My blood runs cold as I think of it even now. I have seen men whose hands were moist and constantly clenched, their skin hot, their pulse high, with temperature over 100! I have seen them restless and uneasy as hyenas in a cage. I have seen women so frenzied by the exhortations of the Imam that their countenance, which in normal condition was beautiful, to become contracted and to be marked by an intense although an immovable expression. I have seen others under the hell fire of the Imam, to literally lose in a few days their bloom, their body to become emaciated, their complexion sallow and their skin dry and harsh! I have seen young girls once as gay as a lark to be seized by a fearful intensity of mental agony, followed by apathy, by loss of the power of thought, and an utter disinclination to all mental and physical action. I have seen men and women in "revivals" uttering unearthly cries like wild beasts in the jungles of Africa and moaning that their soul was lost and their body was about to suffer the pangs of starvation. I have seen strong men refuse food for days, and under the hallucination that they saw stars floating in the air or angels in the sky. I have seen maidens of unblemished reputation accuse themselves of nameless sins and piteously asking to be saved from imaginary snakes, and scratching their flesh until blood oozed from it, thinking that they were devoured by vermin!

Thus we see how the emotional part of the human being can be wrought up, into hysteria and frenzy *any where.* Among none is it more wildly extravagant than among the worshippers of Vaudoux. (Voodoo.)

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When I began to criticise the methods of Foreign Missions, some years ago, savage abuse was heaped upon me because of my having said that the converts of the missionaries in China were called "Rice Christians." My assertion was, that the missionaries won over the poorer Chinese by giving them food, clothing, medicine, and other "creature comforts." No man willingly starves, or dies of neglected sickness; therefore any missionaries, of any religion, offering food and shelter and scientific medical treatment to the needy wretches of any country, will be certain to make "converts." But of course the truth is, that apostates thus won are not worth having.

The missionary papers and magazines denied the existence of Rice Christians, denied that bounties were offered for converts, denied that the destitute were tempted by the offer of the material and physical benefits already mentioned. The denial was emphatic, and the excoriation of this publican was unsparingly severe.

Notwithstanding all this, it is now admitted that the facts were as I stated; and that the missionaries have agreed to quit that kind of thing. In the Macon (Ga.) *Telegraph*, of May 2, 1914, there is an editorial which I quote:

NO MORE "RICE CHRISTIANS."

One of the most interesting reports that has come out of foreign lands to which American churches send missionaries is that "rice Christians" in China have had their day. The term "rice Christians" was applied to those Chinese, principally of the coolie class, who were very ready to adopt Christianity and loudly profess conversion to its teachings as long as they were given daily supplies of rice, supplies that of course were paid for with money raised in the missionaries' home countries. Many a good American dollar has gone to feed Chinese "converts" who speedily reverted to their ancestral religions when the free lunch pan was abandoned.

The official missionary report to which the Editor of the *Telegraph* alludes, sustains everything that I said in the book called "*FOREIGN MISSIONS EXPOSED.*"

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It would be useless for me to repeat what has been said in that book concerning the terrible dearth of Samaritan aid in our own country, not only among the natives, white and black, but among the millions of illiterate immigrants who are being imported into this country, mainly from those European lands that popery has reduced to squalor, vice, crime and dense superstition.

There is an awful indifference among our rich Christians toward the destitute, the ignorant, the oppressed in these United States—an awful apathy in regard to industrial conditions, mining plague-spots, sweat-shop horrors, back-woods poverty, mountain derelicts, factory serfs, steel-trust slaves, railroad murderers, food poisoners, and the human wolves who hunt for girls.

The daily papers, the monthly magazines, the governmental books tell the whole world about it; and I need not tell it, again. If the case is not set out in "Foreign Missions Exposed," no efforts of mine would avail.

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One scale of the fish, one vertebra of the animal, discloses to the expert the nature of the whole organism. Let us, therefore consider briefly, thoughtfully, what one Christian paper of New York City undertakes to do, as a part of foreign mission work. The Christian *Herald* is a paper of national circulation, and is representative of the modern missionary ideal. It has assumed the burden of supporting *one thousand and five Chinese orphans*, in China, at the expense of American Samaritans.

The Christian *Herald* declares its purpose to feed, clothe, house, and educate these 1005 Chinese orphans, and it calls upon American Christians to come up with the cash.

They are coming up.

In its issue for April 29, 1914, the *Herald* says, "A thousand and five children look to us for their daily bread, their clothing and their instruction. It costs only twenty dollars per annum to provide for that one child."

Only twenty dollars a year in China to feed, clothe and educate a Chinese orphan — *less than two dollars a month.*

Yet, when I stated that the cost of living in China was about one-fifth of what it is in this country, the missionaries denied it, their papers denied it, and Rev. Carlton B. Harris, of Baltimore, published a book to prove that I was wrong. The Methodist Publishing House, of Nashville, gave Brother Harris' pamphlet the attractive name of "Thos. E. Watson Exposed."

But the Nashville brethren had hardly issued the Harris book, before the New York brethren published the editorial statement that a child can be fed, clothed and educated, in China, at less than two dollars a month!

Ah, brethren, why don't you tell the people the truth? Why do you deny so rabidly the very statements which you afterwards have to admit?

And why do you shut out the letters of such foreign missionaries as Rev. T. F. McCrea, when he is trying so faithfully to reveal to his American fellow-Christians the real results of your "Rice Christian" methods?

A SWEET GROUP OF CHINESE ORPHANS, FED, HOUSED, CLOTHED AND EDUCATED BY AMERICAN PARANOIACS.

We are placing before you some of the pictures which the Christian *Herald* prints, showing how fat and happy those 1,005 Chinese orphans look, and how beautifully they are dressed.

You would have to search far, and long before you would find a thousand destitute American orphans who are as well cared for as these little Chinks seem to be.

You would *not* have to search far, nor long, to find a thousand orphans

of Christian parents in this country, who are not provided for, as these dear little Chinks are.

If you can find anything in the Bible, or anything in common sense, that tells us to neglect our own flesh and blood, while we luxuriously feed, clothe, house, and instruct the orphans of China, Japan and India, I'd thank you to enlighten me.

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Do the foreign missionaries live luxuriously? Do they occupy elegant mansions, in which there are so many servants that the members of the missionary's family are relieved of all domestic drudgery?

The answer is, YES!

In the book on modern mission methods, I republished the pictures of missionary mansions, made from photographs taken by the missionaries themselves. These pictures first appeared in magazines which were devoted advocates of the William Carey methods—as opposed to the mission methods of the Apostles, the Primitive Church, and such pioneer missionaries as Adoniram Judson.

Of course, my book aroused the missionary trinity and its blind slaves to a pitch bordering on frenzy. Do you know what the *modern* missionary trinity is? It consists (1) of the Board members who draw high salaries out of the contributions to missions; and (2) of the magazines, denominational papers and pamphleteers, who are given a share of those missionary contributions; and (3) the pampered foreign missionary himself, who is paid a salary out of all proportion to what he could earn at home, and out of all proportion to the cost of living in the Eastern lands where he is supposed to "labor."

THREE AT $20 PER, COME TO ONLY $60. A YEAR, IN CHINA.

The blind slaves of this interlocked money-getting trinity of modern missions, consist of the home preachers, who do not know the facts about the Carey system, who refuse to learn those facts; who rail at all those who want the people to know the facts; *and who preach and pray and sing and beg for the money which keeps up the luxury and the imposture of the modern mission system.*

These honest slaves work hard for their severe task-masters; and the wives of these honest slaves could tell

a tale of hard, scanty, anxious, sorrowful living, if *they* were allowed "a voice in the meeting."

We give you a picture of a typical country preacher of this country, one of those whose home is almost bare of comforts, whose life is one of toil and bleakness, whose family has to do its own house-work; and whose duty it is to squeeze money out of his poverty-stricken congregation, in order that the Board may draw its fat salaries, the editors may draw theirs, and the missionary may get such a superfluity that he can dwell in a mansion filled with servants who daily minister to all the physical wants of the self-denying evangelist.

There were other criticisms besides mine levelled at these aristocratic doings of Boards, Editors and Missionaries: consequently, the pampered beneficiaries of *Kid-glove Christianity* have been put upon the defensive.

Mind you, Kid-glove Christianity is not necessarily so bad in itself: but when the Kid-glove features must be paid for by the man who has the stiffened and hardened hands of manual labor, it is time to ask questions. More particularly, when the Kid-glove system demands that my wife and yours shall help earn the money that relieves the missionary's wife of the necessity of sweeping a floor, or cooking a meal of victuals.

My wife and daughter are constantly under the compulsion of having to sweep and to cook. I can't help it—though I try ever so hard. Our system in this country, among us middle-class folks, is just so arranged that we are utterly unable to free our wives and daughters from house-hold work.

What is true of us middle-class laymen, is also true of our middle-class clergy. Their wives and daughters *have to* help about the domestic drudgery; and more often than otherwise, *have to do all of it.*

ALL IT COSTS IN CHINA IS $20 A YEAR FOR EACH LITTLE ALMOND-EYE.

Bearing those facts in mind, let us turn now to a great religious paper, and see what is the point of view of the pampered missionary.

Bishop Frank W. Warner, of Lucknow, India, writes to The Christian Herald, of New York City, "a conclusive reply to the attacks on foreign missions." (Published April 15, 1914.)

Incidentally, I will state that nobody has made any "attacks on foreign missions."

The *principle*, has been universally conceded, as a divine command. *The attacks have been made on the monstrous and unfruitful MANAGEMENT OF THE MONEY.*

The money is contributed, *to have the Gospel preached to every living creature;* but the managers have seized these trust funds, and *misapplied them.* Instead of using the money for the spreading of the Gospel, they

THE PRIDE OF THE CHINESE ORPHANAGE. LITTLE PING-TU-LING-LING.
By calling his name, musically, all the children know it's time to eat.

have squandered it on elaborate educational systems, industrial training, free hospitals, the teaching of trades and professions; *and the maintenance of the papers and magazines which hide the real facts from the people who put up the cash.*

It is this dishonest, unscriptural system which we attack, a system which saddles us with the charitable, educational and hygeinic work of countless millions of aliens, to the shameful neglect of what our duty is to our own national and racial "household."

But, coming back to Bishop Warner of the South-Asia Mission:

Expressing himself with a fine scorn, eminently fitting to a devoted disciple of the barefooted, homeless Savior, our Bishop says—"It is the custom of India to have servants and caste distinctions, making it necessary to have several, (servants), *but they do not cost any more than one servant at home.*"

In the Methodist booklet, "Thos. E. Watson Exposed," the people are told that I was in error when stating that living is cheaper in the East. Yet, here we have the Methodist Bishop backing me up.

The Rev. Carlton Harris lives in Baltimore: the Bishop lives in Lucknow: the Rev. Harris contradicted me about cheap living in the Orient, while the Bishop corroborates.

Whom will you believe?

Touching upon the delicate question of house and kitchen work, the Bishop inquires—

"Does the church send women, married or unmarried, to the non-Christian world to spend their time peeling potatoes, washing dishes, and dusting houses?"

This gem of thought, this jewel of expression occurs prominently in what *The Christian Herald* terms, "a conclusive reply to the attack on foreign missions."

Do the American churches send women abroad to peel potatoes, wash dishes, sweep floors, and dust the furniture?

Heavens above! What possessed Bishop Warner, a foreign missionary, to give himself away, like that?

His wife and daughter peel potatoes? No, *indeed.*

Your wife and daughter, *my* wife and daughter, *the home preacher's* wife and daughter may have to peel potatoes; *but the proud and pampered foreign missionary's wife and daughter are above that menial service!*

My! Don't they talk big?

Did the American churches send missionary women to China and India to

wash the dishes, or to handle dusters and brooms?

The very idea of such a thing makes the Bishop's blood boil. If you were to talk back, and say that his wife is no better than yours, and that the Bishop's lady might make up the Bishop's bed without losing her station in Society, I guess he would grab a brickbat and knock you down.

Does the church send women to non-Christian lands to peel potatoes? No, it does not.

Neither does the church send women to non-Christian lands to eat the potatoes. The potato question, you see, is what you might call incidental.

Does the church send women to non-Christian lands to wash dishes. No, it does not. Neither does it send them

A MOUNTAIN PREACHER AND HIS FAMILY, WHO PREACHES AT TWO CHURCHES FOR EIGHTEEN DOLLARS PER ANNUM, AND WALKS TO HIS APPOINTMENTS.

So! *These* are the meek, self-denying Christians for whom you have been emptying your pockets! *These* are the humble followers of Christ for whom you have denied your daughter a new bonnet, your wife a new dress, and yourself a new suit of clothes!

Kick yourself, my son, and quit giving your money to this modern system which makes the missionary so "stuck up" that he says *his women-folk shall not stoop to the work that was loved by Martha, the friend of your Savior.*

there for the express purpose of helping to make the dishes need the washing.

The church does not send Bishop Warner to India to wash his face every day or so; but, still, we hope he does it.

All well regulated missionary Bishops should wash their faces, at least once a week. Yet we do not send missionary Bishops to India for the especial purpose of washing their faces.

* * * * * *

That the mistaken ideas about mis-

sionary methods have seen their best day, the following summary of financial reports would seem to show:

HARD YEAR FOR MISSIONS.

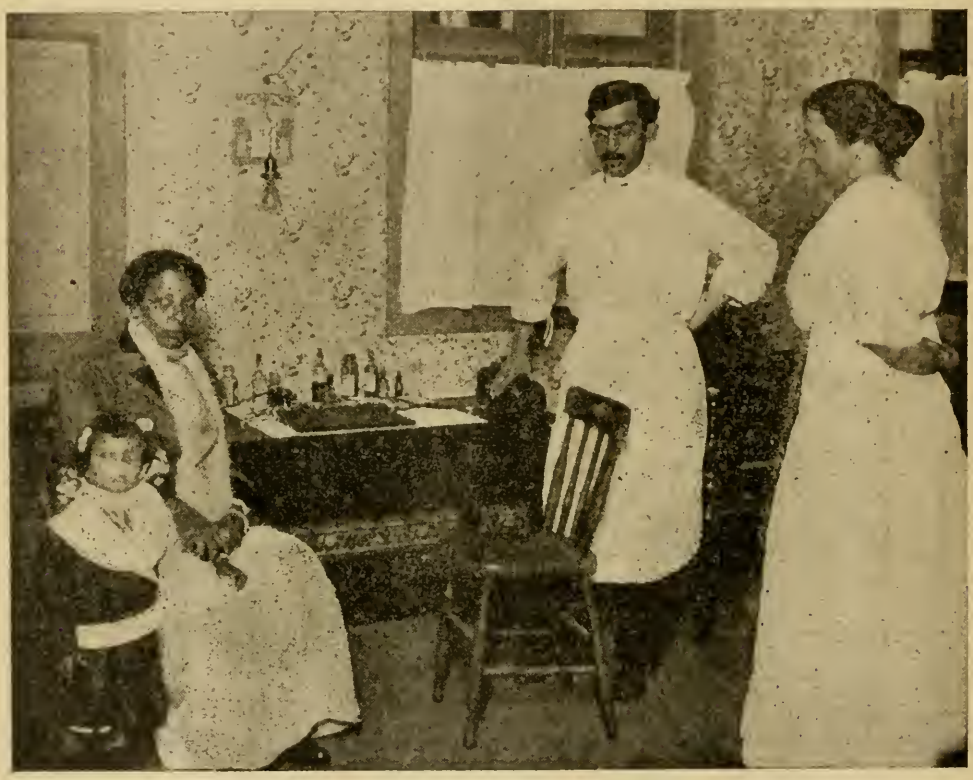
Denominational Societies Nearly All Report Deficit.

American missionary societies closing their books this Spring handle $8,500,000 a year. Indications now are that together they will report deficits aggregating $1,000,000. This is a record never before approached, because societies never made such budgets as they do today. The Presbyterian Board of Foreign Missions, handling $1,885,000 a year and one of the very largest foreign societies in the world, began last year with a deficit of $65,300 and fell short $226,800 more, making a total deficit to be reported at Chicago this month, when its General Assembly meets, of $292,150.

The Presbyterian Board of Home Missions fell behind its appropriations $138,000. This is the first deficit in fifteen years. The causes are given as disturbed financial conditions and criticisms of the board made by people who had heretofore been friends.

In Episcopal churches of this city and the country yesterday the Episcopal General Mission Board, handling $1,600,000 a year, authorized a statement that a defiicit of $300,000 is imminent. The board began last year $197,000 behind, its appointments of the previous year having failed by $294,000. This trouble seems to be too large appropriations, and not actual falling off in gifts.

Baptists have had an almost similar experience. The home society began the year $31,000 behind, and ended it with $72,000 deficit.—(N. Y. Times, May 5, 1914.)



MISSIONARY FREE HOSPITAL. SOUTH AMERICA.

* * * * * *

A fair sample of the begging letters sent out by the Boards, is that of our beloved brother R. J. Willingham, of the Southern Baptist Convention, on March 28, 1913. Our brother R. J. W. draws a yearly salary of $2,500 out of the mission funds, besides clerk hire, hotel bills, car-fare, Pullman berths, et cetera.

Naturally our beloved brother, R. J. W. thinks highly of the Kid-glove foreign missions, under which the missionary women do not stoop to unjacket the potatoes, clean the table pottery, redden their sweet faces over the kitchen stove, or bemean themselves by handling brooms and dusting brushes.

Brother Willingham begins his Encyclical by saying that "during April we wish to do great things for God." Amen! The very next line admonishes us disciples that the great things which "we wish to do for God" consists of greater gatherings of ducats for the Foreign Mission Board. The agreeable assumption is, that every time we increase our donations to the missionary duchesses who disdain the peeling of potatoes, we are contributing mightily to the glory of God.

Brother Willingham proceeds to say that there "never have been such opportunities for entering mission lands as there are today." I believe every word of it. "Our workers at the front plead for reinforcements." I believe that, too. Reinforcements in the shape of more rest and more pay, and more children to draw bounties on, will be especially welcome.

Brother Willingham urges all of us to add a little more to what we have been giving. He says, "Some will give one cent extra each day." Maybe so. At that rate, it would require an army of cheerful givers to pay the salaries of brothers Willingham, Smith, Thompson, et al.; and it would be a long time before the heathen would get any more rice, plug hats, gymnastic poles, false-teeth, quinine and Tutt's pills.'

"Who knows, God may put it into somebody's heart to give one thousand dollars daily." Bro. Willingham said that in March 1913. God has not yet done that thing. The thousand-dollar-a-day giver to foreign missions remains a tantalizing dream.

Brother R. J. W. next says, "We have a great God." Of course, "we" have: but what has that got to do with your giving your money to Brother Willingham?

In The Watch Tower, April 15, 1912, there is a "Report of Missions Investigating Committee of the International Bible Students' Association." From that Report, I will quote a few passages:

THE HAWAIIAN ISLAND VISITED.

Our first stop was at the Hawaiian Islands. Our investigations were practically confined to Honolulu, the principal city, but there we were in touch with the general situation throughout the group of thirteen islands. We were astonished to note the degree of civilization manifested by the entire population, composed of Hawaiians, Chinese, Japanese, Filipinos, Portuguese and Americans. Of the two hundred thousand population, about seven thousand are Americans or of Caucasion mixture.

Many of the natives live in very cramped quarters, in what is termed "slum districts." These, nevertheless, are not so much inferior to American slum districts as one might suppose.

We visited a "Settlement," a philanthropic arrangement of very simple character in the midst of the poor and for their assistance. It has a playground for children, swimming baths, a gymnasium and entertainment room, a dispensary for simple remedies, a kindergarten room, and alongside an apartment for the convenience of consumptives, to whom advice is given respecting the care of their health and the avoidance of the spreading of the infection to their families. The gentleman in charge explained to us that the city of thirty thousand is divided into eight districts, and that eight ladies visit these districts regularly every ten days, and their compensation is from $90 to $100 per month. The sugar planters and principal merchants consider it a good business

enterprise to thus safeguard the city against cholera, yellow fever and bubonic plague, and care not that it is under church control and so accredited.

We also visited the Mid-Pacific Institute. The boys' buildings are separate from those for the girls. The total number of pupils was approximately 220, and about evenly divided between the sexes. They have their board and lodging and schooling. A nominal charge of $1 a week is made, but nearly all are charity pupils, we were told. They seem healthy and happy. The classes were much smaller than in America. The grading is very similar to that of our public schools, with the addition of excellent homing influences and instruction for the girls in sewing, cooking, etc., calculated to turn them out useful and helpful wives. Our best wish for American and European children is that they could have as good a start in life as have the pupils in the schools we visited here. Nearly all the teachers, male and female, are American, bright and intelligent and above the American average. We did not learn their rate of pay.

"NOW I LAY ME DOWN TO SLEEP" THE NEAREST APPROACH TO RELIGION.

We were rejoicing to think that such practical arrangements had been made along humanitarian lines, and it was with considerable surprise that we learned afterwards that nearly all this work is included in the reports of the American Missionary Association and the American Board of Christian Foreign Missions. Nothing connected with the schools gave any indication of their connection with religious or missionary institutions. The only statement of a religious service coming to our attention was that the smaller children knelt by their beds on retiring at night and sang, "Now I law me down to sleep." Indeed, we inquired respecting Christian instruction and were informed that the attempt to give it would alienate the pupils and thus cause the disruption of the schools. We were informed that chapel services are held on Sunday, and also Sunday-school exercises, but that comparatively few of the children attend. The only hope seems to be that the civilizing and educating of these children would later on make them more amendable to Christian instruction.

My countrymen, O my countrymen! You who have thought hard of me about this foreign mission business—which has left the Gospel landmarks—read that amazing statement *again*, and remember its source.

Then read *this*, and remember that *you have been giving your money to it*:

Departing we were invited to speak a few words of encouragement to the pupils of the girls' school. We sought to impress upon them the advantages of their pleasant and comfortable surroundings, and we connected these creature comforts with the Savior and the influence which doctrine exercises upon the hearts of mankind who properly receive it. We exhorted them to give Jesus a large place in their appreciation and affections. Whether it was imagination or not, it seemed to us that about half of the faces grew dark and scowly while we spoke, and we associated this impression with what the teachers had told us respecting the opposition to everything Christian.

ENCOURAGEMENTS AND DISCOURAGEMENTS.

It was plainly evident that the Missionaries are feeling a considerable degree of discouragement, nor can we blame them. So far as we could learn their work made considerable progress until twenty years ago, since which time a wave of unbelief has swept over Japan, just as in Europe and America. Today the Japanese minds, like the minds of their European and American cousins, are full of interrogation points. In other words, the spirit of agnosticism is more and more prevalent. It is affecting the Missions and their work, and also affecting Buddhism and Shintoism. Although Buddhist temples, recently built, are gorgeous affairs, and although a million dollars has just been raised to build a new Buddhist temple near Yokohama, nevertheless, it is admitted that Buddhism is on the wane—that the number who attend the temples to pray and worship are fewer than formerly, and generally of the more ignorant classes.

The present trend of the Japanese religious sentiment is toward infidelity, doubt and atheism. An inquiry as to the religious sentiment in three of the Japanese schools (University of Tokio) recently showed the following religious census:

Christians, 4; Buddhists, Confucians and Shintos, 17; noncommittal, 46; atheists, 60; agnostics, 282; total, 409. This

is a terrible picture, true also, we fear, of many colleges in America and Europe.

Christianity in Japan is in much the same condition as in America and Europe, in two respects. (1.) A certain number are true worshipers, devout believers, but they are few. (2.) A large number associate for the advantages they gain in one way or another—as, for instance, the privilege of night schools, Y. M. C. A. gymnasium, etc., etc. There is considerable sympathy for Christianity amongst those who are at heart agnostics, and who class Jesus as a great teacher along with Confucius and Buddha, but who see nothing and know nothing respecting His redemptive work. These realize that Christianity has been helping on in the work of Japanese civilization, and would be sorry to know of anything calculated to hinder the work of the Missionaries. Christianity and all other religions in Japan are on the defensive.

JAPANESE DEMAND PROOFS BEFORE ACCEPTING DOCTRINES.

The active minds of the Japanese know that Buddhism cannot answer their questions respecting God and the future, and they come to the Missionaries and native Christians with questions, for which they have as yet received no satisfactory reply. In consequence, they are holding aloof and saying, There is some good in all religions, perhaps, but apparently all of them have more or less of error and superstition. We will take advantage of the kindly interest of these foreigners in our welfare. We appreciate the fact that they have invested millions of dollars in churches and colleges in our land. We are confident they have done us good and helped to some extent to break from us the shackles of religious superstition. We will attend their schools and avail ourselves of their kindness, and endeavor to show a kindly disposition toward them; but we do not believe in Jesus as a Savior; we merely recognize Him as a great teacher. We think, therefore, that it is unnecessary that we should be baptized. We see not how this would have anything to do with our character. The fact of the matter is we believe we get as good moral teaching from Buddhism as from Christianity. We will stand aloof, doubting if there is any prositive truth on these subjects.

WHICH IS THE RIGHT SHIP?

One missionary likened the Christian church and its salvation to a larve ship: The passengers board the vessel in confidence, trusting all to the officers, and do not study the maps, charts and compass nor inquire particularly respecting the machinery. So all desiring to be saved, he said, should get into the church and live and rest there contented, without inquiring particularly into doctrines, trusting implicitly to the final outcome.

But some of the hearers inquired, Which boat—which church? Are there not many Christian boats, Catholic and Protestant? Which one will surely be properly navigated and bring all of her passengers to the heavenly port?

Such knotty questions are, of course, perplexing to the missionaries, unused to such close reasoning in their own lands. We sympathize with the missionaries, realizing that they are in a very difficult situation. In conversation many of them manifested great earnestness and real piety and deplored their inability to accomplish greater results along religious lines. Others, a minority, we hope, seem to have a narrow and hypocritical spirit. Sent to convert the heathen they would like to make such reports as would please and not discourage those who sent them forth, especially in view of the fact that the Home Secretaries write them that donations are falling off and that encouraging reports must be made.

Much has been said respecting the fact that the missionaries live in palatial residences and hold themselves so aloof from the people whom they would interest that the latter discount all their professions of love and sympathy. Having heard such reports we sought to determine whether or not they were truthful, and, if so, the cause. We did find palatial residences of ministers in Honk Kong and Shanghai, but these were not, strictly speaking, missionaries who served the Chinese. These ministers serve and are chiefly supported by Americans, British, Germans, etc. (merchants, consuls, military officers, etc.) One of these serves the Unoin Church in Shanghai at $2,400 gold (4,800 Chinese money) per year. Of course, out of this he can well afford to live quite luxuriously in China. It is true that the missionaries also live in compounds, near the college buildings, separate entirely from the natives. These substantial structures, of course, must appear to the natives as palatial.

METHODS EMPLOYED TO INTEREST NATIVES.

Various are the methods used by the Missionaries to gain a hold upon the people of India, and to lift them from idolatry and superstition. The college appears to be the most attractive bait. There is a thirst for knowledge, even though it be less in India than could be wished for. In only one locality did we hear of children being hired to attend school by the payment of a trifling sum. We were told that for this inducement the parents would compel the attendance of the children, but not without it. In various parts of India there are academies and colleges controlled by the Missionaries. These are attractive to the young men, because of the educational facilities. The students are not required to make any profession of Christianity in joining the schools, but rather are assured that no attempt will be made to indoctrinate them These students, we are advised, come largely from the upper Brahmin caste, influence with which is much coveted by the Missionaries.

Inquiry as to how Christian interest was sustained amongst these young men brought the answer that the majority, after graduating, scoff at Christianity, and claim a superiority for Hinduism. They seem to catch in the schools the spirit of "Higher Criticism." We cannot surely tell the mental attitude of these young men when they enter the schools, because we know that the influence of the schooling in the colleges in Christendom tends to similar unbelief in the Bible. Inquiry respecting the status of the Protestant missionaries on the subject of faith in the Bible brought the report that many of them are Higher Critics and Evolutionists, who no longer believe in the Bible as the inspired Word of God. It seems to be conceded, however, that higher critical teachings are not conveyed to the scholars in a public manner, but rather, as in Christendom, covertly.

RELIGION NOT GENERALLY TAUGHT.

Of course, missionaries find it very difficult to answer such propositions. One result is that little is said about the future punishment of unbelievers, etc. If much were said on these subjects, Hindu children would not be allowed to attend the schools. To maintain a hold upon the children, to be able to make interesting reports of the progress of their work, and to seemingly justify their continuance in the work, the pupils must be held into. Religious instruction is generally avoided, except at times, when it is optional with the pupils to attend.

Another matter connected with the schools should be mentioned: Of late years, the Government has been fostering education by giving liberal allowances to schools of a satisfactory curriculum. But the Government requires that such schools, aided out of the public treasury, shall be non-religious. The various mission schools of practically all denominations are now competing for such Government patronage —to compensate for the falling off of missionary donations—purely secular—with merely a Christian influence attaching, and, as already noted, this Christian influence is of late vitiated and neutralized by an unbelief in the Bible, the fruitage of "Higher-Criticism-Evolutionary" theories.

THE CATEGORICAL SUMMARY.

I.—"Are Foreign Missions conducted along Christian business lines?"

Ans.—As these terms are generally understood. Yes.

II.—"To what extent are the methods used successful in reaching the heathen peoples, and in bringing them to Christianity?"

Ans.—The success attained by Missionaries is small. We found Oriental Christians about as sincere, intelligent and earnest as the average of church attendants in America and Europe; and, as there, a very few who gave evidence of being consecrated to God and His service.

But, viewing the question from the standpoint of the present and future, rather than the past, our Report is different. The present methods cannot be called successful, because Christianizing endeavors seem pretty generally to have ceased! Present missionary endeavors are almost exclusively along the lines of secular education. Although this is not Christianizing work, it is, of course, a good work, for the poor Orientals surely need education.

In your Committee's opinion, however, there is less need for Academic and Collegiate education, such as the missionaries forward, than for common schooling. The Oriental, after obtaining higher education, is spoiled for the common affairs of life about him, and aspires only to teaching, clerkship and office holding, which are over-supplied. Unable to get such employment, he is in trouble. He will not dig, and to beg he is ashamed. But the general common school education, your Committee

believes, could best be done by the Government, and along unsectarian lines, after the method followed by the United States of America in its supervision of the Philippine Islands. Christians, of course, would be the best for teachers.

III.—"What are the teachings, and what are the inducements to accept Christianity, and how enduring are the results?

Ans.—There are evidences of positive teachings in the past, but there is very little religious teaching now being done, because the people would resent it, and keep their children from the schools. We heard of instances where a small coin per day was given to each child attending school; but, aside from the schooling, the inducements offered by the missionaries are chiefly social and medical.

Of late the natives are more and more averse to a public avowal of Christianity, because with increasing intelligence come doubts. The tendency of the times in the Orient, as in the Occident, is toward unbelief in any religion. If a missionary falls from faith in the Bible into 'Higher-Criticism-Infidelity," he may continue his office and profession. But the Orientals have no such inducements to outwardly profess what they no longer believe (except native teachers.) Besides, these Orientals are very honest in respect to their religious professions, except where spoiled by contact with the hypocrisy of the whites.

VI.—"What hope is there for the conversion of the world during the present generation, through the Laymen's Foreign Missionary Movement, with their proposed thirty million dollars?"

Ans.—No one who knows anything of Oriental conditions would have the least expectation of the world's conversion during this present generation through the use of the thirty million dollars proposed. Nor, indeed, if the sum were a thousand times that. We would not, however, discourage the giving of money for missions. Those who give will be benefited by so doing, and undoubtedly every million spent benevolently in Oriental lands will help to bring in the most extravagant civilization of the West. It will increase the wants of the natives, and thus promote commerce. As for promoting vital Christianity, we all know that this is not a purchasable commodity.

As to whether the Western civilization will really advantage the East is a question. The Orientals, economical and industrious, are also contented, which is more than can be said of their more favored brethren of the West. Nor can we claim that our Western civilization would make them more honest and more truthful.

The very suggestion of the conversion of the world is ridiculous to the peoples of the East—including the missionaries. One Methodist minister frankly said, "I had to come here and see for myself, before I dropped the idea of the world's conversion, and the twin idea that all the unconverted would suffer endless torture."

VII.—"To what extent do the monies donated benefit the heathen, and could any improvement along this line be suggested?"

Ans.—Our judgment is that that portion of money contributed to Foreign Missions, which reaches heathen lands, is wisely enough used for its intended purposes. Whatever waste there is would seem rather to be in the machinery of collections. One collector for such benevolent institutions told us that he was allowed, as his salary, one-half of all that he collected. We know not to what extent this principle obtains with other societies. Each society owes to itself to institute a very thorough investigation into its own affairs, and to ascertain what proportion of the funds received is ever forwarded to the missionaries.

In conclusion, your Committee assure you that they have done their very best to accomplish the purpose of their appointment. They thank the Lord, and also the Association, for the great privileges enjoyed in connection with the service.

C. T. RUSSELL, Pres.
F. H. ROBISON, Sec'y.
E. W. V. KUEHN,
DR. LESLIE W. JONES,
Adj.-Gen'l. W. P. HALL,
J. T. D. PYLES,
R. B. MAXWELL.

Thus you will see how the evidence of the Bible Students' Committee corroborates that of the Hindoo delegate to the International Purity Congress. Dr. Shastri, of Benares, India, testified that the missionaries "lived like lords," with a houseful of servants, and were not making any converts. He said that they went among the paupers, and won them over with food, clothing, medicine, schooling, &c., but that the missionaries had utterly failed to make any headway among Hindoos of the intelligent, well-to-do classes.

The Sinister Portent of the Negro Priest

As far as the religions of Christendom are concerned, popery is the only system which has reduced the layman to a cipher, voiceless, voteless, and impotent. He luxuriates in one privilege only, that of taking orders from the priesthood, and paying all the expenses. The Roman church kindly allows the layman to dip his fingers into the holy-water, and into his own pockets. The priests furnish the water, and the laymen furnish everything else.

Even the candles have no virtues, until the priests have blessed the beeswax. When the laymen buy the tapers, the clerical middleman enjoys his unctious laugh at the expense of industrious laborers on each side of him—the busy bee that made the wax, and the busy biped who sweated for the coin which paid for the candle.

A "religion" which closes the mouth and the mind of the layman, while it exercises unlimited sovereignty over his pocket-book and his filial obedience, is most assuredly a sort of Trojan horse entering the citadels of modern enlightenment.

Nothing is more puzzling to the average non-Catholic than the mental despotism which a low-class, ignorant priest can establish over educated and really intellectual laymen.

We cannot grow accustomed to the phenoma of this utter prostration of Reason. We never get used to seeing brave citizens—manly, intelligent and progressive in all other respects—quail before a threatened denial of "absolution," cringe before a hint of excommunication, and fall on their knees when a flat little cake of bread passes by, escorted by men clad in frocks who say that *they* have turned the wafer into Jesus Christ.

In every realm where facts can be ascertained by research, and weighed with an intelligent sense of proportion, the human mind has achieved marvellously; but in those mysterious regions, where nothing can be known, nothing seen, nothing proven, we surrender as tamely, as completely, as pusillanimously, as the negroes of San Domingo capitulate to the savage, unkempt, utterly ignorant Papaloi and Mamaloi of Vaudoux.

It is the most astounding, appalling, and insoluble phenomena of the 20th Century. That the poor black man should fall down and worship a god of his own making, is a wonder in itself: that brown men and yellow men should do it, excites our derision and abhorrence: but that the Caucasian should do it—the Caucasian of the academy and of the exclusive circles of high society, as well as the Caucasion who does not know the alphabet—is absolutely the most bewildering, stupifying and benumbing miracle of the ages.

In Christendom, you will find shops where idols are made for the heathen; and these images of wood, or of stone, are shipped abroad in the ordinary course of trade, just as though they were hats, shoes, cigars and rum. But the same shops also manufacture Madonnas, Saints, and Crucifixes for the Christians; and *these* images are sold throughout the lands of Roman Catholicism to be worshipped with exactly the same outward manifestations that the heathen display.

The Romanist priest is quick to explain that *his* devotees worship, not the idol, but *the idea* bodied forth by the image Alas, the heathen priest tells us the same story.

Whom shall we believe?

To our dispassionate eyes, there is no discernible difference between the heathen kneeling before his man-made images, and the Christians prostrate

before man-made Virgins and Christs.

How can we know that there *is* a difference? Particularly, when we see that the Roman Catholics exercise a decided preference for some idols over others, and are ready to murder the scoffer who breaks, or defiles, one of those gods made out of wood or stone?

In the years when our forefathers were slowly drifting into the Revolutionary War of 1776, the Roman Catholics of France seized, imprisoned, tortured and beheaded a young Frenchman who failed to take off his hat, as the priests carried the bread and the idols through the streets His name was Chevalier De la Barre. Before killing him, they tore out his tongue by the roots, and chopped off his right hand. After chopping his head from his shoulders, they burned his body. All this was done in the presence of the Bishop La Motte. It was July 1, 1766.

The clergy of non-Catholic Christian sects do not claim any peculiar powers. They do not pretend to work miracles, forgive sins, and tote the keys of an imaginary place called purgatory. They do not claim that their ownership of the disciple should extend from the cradle in which he is born, to the bed in which he lies with his wife, and to the cemetery in which his bones shall decay. They do not arrogate to themselves the right to forbid civil marriage, dictate education, monopolize the Bible, and to say that no sinner shall approach his Savior excepting through the priest—*thus making a mediator to the Mediator!*

Much less do the non-Catholic clergy usurp the right of the layman in the matter of reading books, shutting him off from the inestimable privilege of seeking the Truth in his own way, with his own intelligence.

Pardon me for illustrating by a recent example how this popish policy cuts the Catholic layman off from the historic events which everybody else knows. I quote from a newspaper item which recently went the rounds of the press:

WAS NEWS TO KING ALFONSO.

Spanish Monarch Learned From a Picture the Manner of Henry IV's Death.

London.—A curious little story is told about King Alfonso of Spain. He recently visited Bayonne and inspected the local museum, which contained, among other treasures, a realistic picture of the death of Henry IV of France.

After looking intently at the picture, King Alfonso suddenly exclaimed:

"But Henry is not dying a natural death!"

"Of course," remarked one of his French guides, diplomatically, "your majesty remembers that Henry was assassinated."

But King Alfonso did not remember.

"By whom was he killed, then?" he asked.

"He was killed by a monk named Ravaillac," said the guide.

Then the king appeared to comprehend, for he exclaimed:

"A king killed by a monk! Now I understand why the story was never told me."

If a King of *today*, could be kept in absolute ignorance of how, another king, *in the adjoining Kingdom*, came to his death by the hand of a fanatical agent of the Romanist priests, how can you be surprised that the peasants of Spain, and other pope-ruled countries, are the most illiterate and superstitious people on earth?

* * * * * *

Let us try to understand clearly and fully what it is that the Roman Catholic priest claims *for himself*. Let us bear in mind that every priest must necessarily be the equal of every other. If one of them possesses supernatural power, by virtue of the sacredotal office, all the others possess it. If one is incapable of sin, pardon sin, and compel Chirst to leave Heaven and come down upon the altar—to be broken and eaten by the laity—then the others

are of the same supernatural character, whether they be Celt or Saxon, Jew or Gentile, Latin or Cossack, black or white.

The proposition is stupendous, but Romanist logic must face its inevitable conclusions.

What are the supernatural qualities of a popish priest?

Let Romanist priests be heard to answer.

Cardinal Bernard Vaughan of England said, in *The Foreign Church Chronicle*, March 1, 1898, that the priestly power enables a man "by means of the words of consecration, to cause the Body and Blood of Christ to become present under the appearance of bread and wine, and to offer them up sacrificially.

He (the priest) is a priest solely because he has the office and power of effecting the real objective Presence on an altar of the true Blood and Body of Jesus Christ, and thereby offering Him up in sacrifice."

The French priests say in *Le Manreze du Pretre*—

"What is the priest? *He is at once God and man.*"

Addressing the priesthood, it says, "Your creation, your daily creation, is no less than the Word Himself made flesh.

I do not flatter you with pious hyperboles when I call you gods.

You are creators, as Mary was, when she co-operated in the Incarnation.

God can make other universes, but He cannot make under the sun a greater action than your sacrifice.

Jesus dwells under your lock and key; His audiences are opened and closed by you. He does not move without your permission: He does not bless without your concurrence. He gives only by your hands, and this dependence is so dear to Him that in more than 1800 years He has not for one moment escaped from the Church to return to His Father's glory."

The Bible says otherwise, but wherever the Bible gets in the way of the Pope, its a bad time for the Bible.

The German Catholic priests express it, this way—

"Go to make confession to an angel, or to the Virgin Mary. Will they absolve you? No. The Virgin cannot transform the Host into her Divine Son. If there were 200 angels here, they could not absolve you. A priest, poor as he may be, can do so. He can say, Go in peace, I pardon you!

Look at the power of the priest; the word of a priest makes a God of a piece of bread. That is more than creating the world."

What do you think must happen to society, to the human family, when that sort of horrible blasphemy becomes the accepted creed, and when negro priests become as plentiful in the Southern States as the friars and monks became in Portugal, Spain, Italy, Poland, Catholic Ireland, and the Philippines?

It is frightful to contemplate the possibilities of such a catastrophe.

In 1904, there came from The Union Press, of Philadelphia, a book whose name is "Roads from Rome, a Series of Personal Narratives," compiled by the Cambridge scholar, Rev. Charles S. Isaacson, with a Preface by the Bishop of Durham.

The volume contains the stories of about forty Irishmen, Englishmen, Italians, Spaniards, Frenchmen and Germans who had been born and reared in popery, but who had recently left it. No venomous American priest has dared to take notice of this dynamic book, "Roads from Rome," much less assail the character of the men and the women whose reasons are therein given for abandoning the church of *THE ITALIAN COTERIE*, who call themselves the only true church.

Abbe Victor Charbonnel, a French priest under the Archbishop of Paris, wrote to his superior, October 14, 1897,

THE NEGRO MEN ARE BEING MADE PRIESTS. WHEN WILL IT COME TO THIS?

a letter quoted on pages 225 and 6, of "Roads from Rome"—

"Your Eminence, when I gave my life to the Church, I desired, with all the ardent sincerity of youth, to give my whole life to God.

Long and sad experiences have convinced me, that to serve *the Church* and those who profess to rule it, *is not to serve God.*

I cannot in future, without bitter self-reproach, keep up an appearance of union with an ecclesiastical organization which makes religion an engine of administration, *a domineering power, a means of intellectual and social oppression, and a system of intolerance*, and which fails to recognize that its (religion's) true character consists in prayer, the lifting up of the heart to God, a searching into the Divine ideal, and the exercise of Christian love and brotherly kindness, but which has adopted *a miserable human policy*, instead of the ennobling faith of the Gospel."

With this declaration, manfully made to the Archbishop of Paris, Victor Charbonnel withdrew from the priesthood, and from the Roman fold.

What, in your opinion will be the effect upon our civilization and social status, when negro priests have become numerous, blind tools of this "domineering power" and this "system of intolerance," whose priests are not allowed to marry, but are given the unresisted and irresistible freedom of using the imprisoned women of the cloistered convent?

Those who know the black man, *as a sensualist*, must feel horrified at the very thought of what popery would mean to the white people, of the Southern States particularly, if the Romanist propaganda among the blacks continues to be pushed.

* * * * * *

On page 109 of "Roads from Rome," we read—

"That the priests *do* interfere in family affairs, I most positively assert. I know from my own experience of husband and wife being set at variance, *of improper questions put to children in the confessional*, and I learnt that, if a husband or wife be unfaithful, although the priest must be told in the confessional, the wife or husband need not be acquainted with the sin, so that *the priest claims to know more about the wife than the husband himself.*"

What will be the consequences to our social and religious system, when young negro men, who have no wives, sit in the privacy of the confessional and listen to the avowals of sexual weakness made by passionate young women?

What may we naturally expect to be the results, when lustful black priest inquire of women about the details of martial intercourse in the nuptial bed? and when the bachelor buck of a negro, *because* he is a priest, knows more about the wife than her husband knows?

When such an embodiment of lust as the typical African, can learn at the confessional which ones among the women have been unfaithful to their husbands, who is to curb *him*, as he lusts after those frail wives?

It is awful to think of what popery may do against the whites of these United States, in their furiously sordid ambition to "make America Catholic." In some States, the blacks are in the majority. Give them as many priests as the Portuguese of Lisbon had, and in less than 100 years it would take an expert to tell a Portugee from a Niggergee.

Don't flatter yourself that these black priests will confine their functions to black people. No, indeed! Gods are Gods; and if the white frocks are divine, the black frocks are: and the natural inclination of Sambo is to assert his "rights."

Teach him that he is a God, and he'll act the part, just as he sees the

white God do it. He will be like the colored brother at a Republican convention: his voice will be heard to say, with raucous vehemence—"I'm a Catholic, but they must treat me right, or I'll raise h—ll."

All of us know what the politicians did for the country, when they lifted Sambo into the electorate, and put the ballot in his hand. All of us know what the Days of Reconstruction were.

But infinitely more threatening to Caucasion civilization is the aggressive movement of the Latin church to capture the black hosts of this Union.

Wherever popery has been carried by the Latins—the Italians, Spaniards and Portuguese—into contact with Negroes, and Indians, the people have been mongrelized, debased, pillaged and enslaved.

It was so in South America, in Central America, in Mexico, in Cuba, and in Portugal.

The Latins have not the racial aversion to amalgamation that we Caucasions have always had.

Therefore, the Italian junta which rules Roman Catholicism with a rod of iron have no conception of the abhorrence with which we regard the social equality of the blacks, political equality with them, and intermarriage with them.

In the eyes of the Italian cardinals who domineer over the Roman Catholics of the whole world, *the negro is as good as you.*

In the eyes of *the negro*, he is as good as you.

Now, when these black men are taught by white priests that they are your equals; and that in being received into the priesthood, *they are better than you*, what are to be the ultimate consequences?

I do not address this vital question to non-Catholics only: I most earnestly implore the Catholics themselves to consider it.

Bubbles

John Joseph Scott

I saw a tot blow bubbles to the sky,
And watched them vanish on the wanton breeze—
Frail argosies that seemed to beautify
The space they traveled through life's gloomy leas.
What pity that these evanescent things
A source of joy to every little mite,
Should like some vagrant gull that spreads its wings,
Soar from our sight!

The castles that I built of ideals fine—
The gardens where Love dreamed apart with Hope,
Are shrouded with a pall of Fate's design,
While darkness hides the flowers on the slope—
Soul treasures that I thought some day to boast—
Heart longings born, it seemed, my soul to woo,
And every thing my spirit craved the most
Were bubbles, too.

The Child Again—and Forever

Farrar Newberry

THE average American citizen does not know, or else does not pause to reflect upon, the fact that one out of every forty-five people in the whole United States is a little child employed in a factory or sweatshop. If he did, the shameless practice would vanish in less than six months. Every once in a great while some pen is wielded in defense of your child and mine. There is a crippled boy in Arkansas who with pertinent pencil is describing graphically to the readers of the South the treacherous, damnable cruelty that is being perpetrated upon Southern boys and girls in the cotton mills.

The problem is far and away more meaningful than any other evil demanding the concerted and immediate action of the American citizenry. The liquor question, the immigration question, the white slave question even, —all pale into absolute insignificence when the problem of the rescue of the child, and its preservation inviolate, is raised.

Ten years ago the indefatigable Beverage of Indiana was thundering away in a re-echoing, unsympathetic Senate, hurling the invective of condemning statistics against the brazen and corrupt walls of senatorial prejudice. Today, a uniform Child Labor Law is being agitated before the same tribunal, with some hopes of victory. It provides that "no child under fourteen shall be employed or permitted to work in or about any mill, factory, shop, office, tenement house, restaurant, bakery, bootblack stand, garage, laundry, show-house, brick or lumber yard, or in the messenger service." With considerable modifications this law is in force in nineteen States, and, with the amendment, "during school hours," holds tentatively in thirteen more. State laws, however, have been found unsatisfactory, because different. If one State passes legislation and another State does not, the child-killing corporations of the latter are at a business advantage over the businesses of the former. I am pleading now for a uniform law, that children and all business men alike may have equal opportunity. In the States where the evil is worst, the interests that are becoming rich from the practice have almost universally succeeded in preventing righteous legislation. We must make the manufacturer feel that any time a citizen sees him take a child under age and give it employment, he may have him brought before a *Federal* Court and make him face the prison bars. It is to make this Nation still surer of its holy destiny that we desire to stop the murder of American children and the ruin of its future citizens; to make it a nation of wholesome homes, true to the highest ideals of man; "the holiest among the mighty and the mightiest among the holy;" a Nation whose power is glorified by its justice, and whose justice is the conscience of its people.

In discussing our church's mission in the eradication of the outrage, let us preface with an understanding of the extent and severity of the outrage itself. I said two million are toiling away in factory, sweat-shop and mill. The roses on their cheeks have faded; the flash of their eyes has grown lusterless; their cheeks are pallid and sunken; their color has been transformed to the wine of the rich at their banquets; the sparkle of their young life is crystalized into the diamonds that flash from the workless fingers of fine ladies. Five and a half million

children last year didn't go to school; and half of those who did go worked part of the time and didn't get to go regularly.

Of the entire two million who are wearing their lives away at the crook of the finger of cruel taskmasters, nearly half are the progeny of the white working classes in the South. In their veins course the purest strain of Anglo-Saxon blood that still exists in this country. And this terrible situation stares us in the face, that while our white children are in many places going to the mill and to work, the negro children are going to school and to improvement. To bend over a stream of dust so thick that the light cannot penetrate; to separate slate from rock or breath the flour-mill dust; to endure the incessant rattle of deafening gigantic machinery; to be conscious that the "boss" stands behind with stick or piece of coal to keep them going after they have already done a man's day's work; to have the hands cut and crippled, back maimed, and nose and throat filled and choking with dust—this is their task. The perpetual "click-clack" of rattling looms; the whir of belts; the crunch and rumble of wheels—these are their music.

For every child employed there is an idle man. Coxey's army, the horde of unemployed at Sacramento, that recently began a cross-continent march for work, are suffering with an intensity far greater than that which starved and rendered useless the armies of Lee and Jackson, and forced the surrender at Appomattox. It is not a mere "happening" that two million children are employed at *low wages* in the United States, and two million men are regularly idle because if they had worked they would draw *men's wages.* Breadwinners must compete in the labor market with these little creatures whose inviolability is the law of God, the church, and all right-thinking people. And Church and State are permitting your child and mine literally to be placed upon the auction block and bidden for and sold to bidders more greedy, more relentless—more heartless, far—than those who in an honest market sixty years ago bought and paid for in cold cash the negro ancestors of the little blacks who now are going to school on the taxes we pay upon the right to hold our white children in this bondage.

What, then, is our church permitting? What, better say, are we, with power in our hands, countenancing in the South with but the mild protest of injured dignity? We are permitting the Southern child, without reason sufficient to know its rights and without power to enforce them if it did know, to be sacrificed in education, in opportunity to grow mentally morally, physically to man's stature, while the government takes pride in enforcing the Monroe Doctrine in the policy that neither other nations nor ourselves shall ever make war upon weaker ones.

I recall that Christ found things in the garb of men who made loud prayers and practised a religion that allowed them to "devour men's homes," and enjoined the cruel quarrellers to "help bear one another's burdens." We are not only countenancing the devouring of every Southern home, but are saying to the captains of industry, "You may see to it that our children bear the burdens of our men!" The fathers have not "eaten sour grapes," and yet the "children's teeth are set on edge" Our homes are pillaged with our own consent; society suffers; jails, asylums, corrective houses, are packed; the civilization of tomorrow is crucified upon the cross of the merciless greed of today. From the ranks of these neglected children spring three-fourths of all criminals, who reward society in murder and rapine for its highway robbery and child spoilation.

What can we do as a church unity, toward the prevention of the most

cowardly outrage in the calender of physical, mental and moral abuse? We can, in the full realization that the crime is committed in rational moments, with deliberation and "malice aforethought," see to it that "every rule of the game" is not thus violated.

First of all, we can inaugurate a movement throughout our ranks to have every child properly cared for. Already the church, which from the very nature of the case is far and away the most potent counteracting influence against the evil, can create within itself "Anti-Child Labor Bureaus," bearing the seal of general church authority, placing the most aggressive pulpiteers and church workers in every community, in charge. We may organize to such an aggressive extent for the passage of the National Child Labor Law as that every Congressman and Senator may be made to feel the force of our demands. We may, if we but will, see to it that not simply in our own church no child falls a victim to the practice, by the creation of a fund specially for the relief of families, outside of church membership, which are in such destitution that the rendering up of their children to the taskmasters seems the only way to a livelihood.

Not merely this: we may inaugurate a crusade generally throughout our ranks, of such life, force, aggressiveness, both in creating a sentiment and in outlawing and boycotting every individual or corporation that indulges in, or is found to sympathize with, the heinous practice, as that long steps toward, if not complete, relevance may be had through our efforts.

What hurts my child injures me not merely as a father, but as one who likes to read the glory of the Nation in the eyes of those who are to bear its burdens when my eyes are closed and my form is dust. I am unable to remain silent while they hold up their little hands and pitifully cry through my church to God for aid:

"When wilt Thou save the children,
O God of mercy, when?
The children, Lord, the children,
Not thrones and crowns, but men!
Flowers of Thy heart, O God, are they.
Let them not pass like weeds away,
Their heritage a soulless day—
God save the children!"

Parenthood

Ralph M. Thomson

I could not go with you, dear heart, that night
You dared the depths and braved their agony,
That, with the coming of the morning's light,
Another life might be.

I could not follow where your footsteps led,
Nor still the tortures all along the way;
I could do naught but bend my senseless head
In helplessness, and pray.

It may be true, because you went, I know
The untold joys of parenthood, but, then,
Suppose you had not, with the final throe,
Come back to me again!

Some Myths of the Law

Walter Clarke
(Chief Justice of the Supreme Court of North Carolina.)

"WHEN I was a child, I spake as a child, I understood as a child, thought as a child; but when I became a man, I put away childish things." These words of the great Apostle to the Gentiles apply to every calling and to every profession under the sun save only that of the law.

The beliefs of men in the childhood of the world have vanished. The gods no longer keep court and revel "on high Olympus." The gods and the faiths of Assyria, of Egypt, of Greece and of Rome, have long since dissolved into thin air. Even as to the one true religion, the thoughts and understanding of men have undergone a radical change. Three centuries ago in Massachusetts they were burning witches and driving out Roger Williams to become the founder of a new colony. The Inquisition and the massacres in the name of religion throughout Europe, when men were burnt alive, or butchered, for opinion's sake, are recalled today with a shudder. In medicine the practise of Dr. Sangrado is no longer tolerated even in the most benighted regions, and it may be said with truth that so rapid has been the progress in the medical profession that some treatments which 30 years ago were considered orthodox, would today invite an indictment for manslaughter or an action for malpractise. In all the other professions, in the science and arts there has been like progress. In the one calling of the law, for which we claim especial ability for the average of its membership, many doctrines remain as they were when as patients were bled to death and heretics were burnt.

A short while since we still adhered closely to the common law with its meaningless and cumbersome division of actions into debt, covenant, trover, detinue, assumpsit, and others, whose object seemed to be to prevent the administration of justice instead of its speedy enforcement. Then there was, and in some States there is still the division between law and equity which long since abolished in England and in many States of this country, in others as yet is unaccountably asserted as fundamental. Then there were the many technicalities in criminal trials, and as to the forms of indictment, which seem incredible to reasoning men outside of the legal profession, and until lately we retained the common law by which the status of married women was practically that of a slave. Her legal existence was merged in the control of her husband and the bulk of her property became his by the bare fact of marriage. She had "not a penny, but by his permission."

But it is needless to go into all the incongruities of the law. The subject is too vast and its anomalies too unbelievable to be recounted. It may be well to briefly consider three of the most striking myths which a hard headed, intellectual profession still cherishes to a greater or less extent, notwithstanding the disappearance of delusions in other callings.

1. There is the "Common Law" which Blackstone so inaptly styled "The perfection of reason." This claim is absolutely without foundation and all progress in the law has consisted in getting away from the barbarous teachings of the common law. In its origin, and in its continuance, this was merely judge-made law based upon alleged customs or traditions among a

barbarous people. Its amendment has come from statutory enactment or from the urgent demands of public opinion arising from greater intelligence among the people. It was in this way that Lord Nottingham imported the doctrines of equity which is simply the Roman civil law, with some modifications, brought in to cure the unbearable evils of the common law system. In the same way, Lord Mansfield adapted the common sense of laymen in their dealings in trade and created the "Law Merchant."

As to the criminal side of the docket little more than two centuries ago there were 204 capital offenses. One charged with a felony was not allowed to have counsel to speak for him, nor process to procure his witnesses, nor to testify in his own behalf, and when as late as 1835 an act was introduced to change this, 13 out of the 15 Judges of England protested against the innovation, and one of them threatened to resign if it was enacted. This was done, however, but the Judge did not resign. The origin of the common law has been fictitiously claimed to be "as undiscovered as the sources of the Nile." The sources of the Nile have now long since been discovered, and as to the common law we know that its real origin was in the customs of our barbarous and semi-barbarous ancestors added to by the decisions of Judges of more recent centuries most of whom were neither wise nor learned beyond their age. One of these, in haste to get to his supper, or half comprehending the cause, or prejudiced, it may be, against a suitor, or possibly boozy (and such have been kenned) has rendered a decision, another Judge too indifferent, or unable, to think for himself, or oppressed by the magic of a precedent, has followed, other judges have followed each other in turn and thus many indifferent decisions being interwoven with perhaps a greater number of sound ones, there was built up, piece by piece, precedent by precedent, that fabric of law, that patchwork of many hands, that conception of divers and diverse minds, created at different times, that jumble of absurdities, consistent only in inconsistency which those who throve by exploiting its mysteries were wont to style "the perfection of human reason—the Common law of England." As a system, it resembles Otway's Old Woman whose patched gown of many colors bespoke "Variety of wretchedness."

An eminent lawyer, J. C. Carter, has thus characterized it: "In the old volumes of the common law we find knight service, value and forfeiture of marriage, and ravishment of wards; aids to marry lords' daughters, and make lords' sons knights. We find primer seisins, escuage and monstrans of right; we find feuds and subinfeudations, linking the whole community together in one graduated chain of servile dependence; we find all the strange doctrine of tenures, down to the state of villenage, and even that abject condition treated as a franchise. We find estates held by the blowing of a horn. In short we find a jumble of rude, undigested usages and maxims of successive hordes of semi-savages, who from time to time invaded and prostrated each other. The first of whom were pagans and knew nothing of divine laws the last of whom came upon English soil when long tyranny and cruel ravages had destroyed every vestige of anciet science, and when the Pandects, from whence the truest light has been shed upon English law, lay buried in the earth. When Blackstone who had a professors chair and a salary for praising the common law, employs his elegant style to whiten sepulchres and varnish such incongruities, it is like the Knight of La Mancha extolling the beauty and graces of his broad backed mistress, winnowing her wheat or riding upon her ass." The same writer further pertinently asks: "When is it

that we shall cease to invoke the spirits of departed fools? When is it that in search of a rule for our conduct we shall no longer be bandied from Coke to Croke, from Plowden to the Year Books, from thence to the Dome Books, from *ignotum to ignotius*, in the inverse ratio of philosophy and reason; still at the end of every weary excursion arriving at some barren source of pedantry and quibble?"

2. Then there is the myth of Magna Carta. This was a contract (one of many) between King John on one side, and 13 batons and 13 bishops on the other, 700 years ago—lacking one year. Its whole object was to restrict the power of a worthless and irresponsible King in favor of the feudal privileges of the bishops and barons. There was no thought of any protection to others.

The much vaunted doctrine that trial by jury was provided for in Magna Carta is without the slightest foundation in fact. There was no grand jury till nearly 50 years afterwards, when it was established by the Assises of Clarendon in 1272, and there was no such thing as a trial by jury for nearly 150 years, i. e., about 1350, and at first the juries were composed of the witnesses to the crime. Yet, even as good an authority as should be the Supreme Court of the United States, without scrutiny of the historical evidence on one occasion actually held that we owe trial by jury to Magna Carta. What the barons really stipulated for was special privileges for themselves. They bargained that if the King had any cause of complaint against them, they should not be tried by his judges, like the common people, but that they should be tried "per judicium suorum parium"—that is, they were stipulating for a special privilege for themselves, and in derogation of the doctrine of "equality before the law and equal rights for all"—if such doctrine had existed at that time. The agreement was that as to themselves, they should be tried "per judicium" by the judgment (not by a jury) which should be rendered by men of their own order and not by the judges of the King, the judges not being their peers or equals, but of inferior rank.

Sir Frederick Pollock, one of the most accomplished lawyers in England visited this country a few years ago and made many friends. In the well known work by Pollock and Maitland, "History of the English Law," it is said, "Even in the most famous words of the charter we may detect a feudal claim which will only cease to be dangerous when in the course of time men have distorted their meaning—a man was entitled to the judgment of his peers; the king's justices are no peers for earls or barons . . . in after days it became possible for men to worship the words "*nisi per legale judicium parium suorum vel per legem terrae*" . . because it became possible to misunderstand them."

McKechnie on Magna Carta says, "The clause was, after all allowance has been made, a reactionary one, tending to the restoration of feudal privileges and feudal jurisdictions, inimical alike to the Crown and to the growth of really popular liberties." Prof. McIlwaine in a very illuminating article on "Due Process of Law in Magna Carta," in the Columbia Law Review of January 1914, has discussed the subject so fully, with citation of all the best authorities, that it is impossible to add to it. He well says that Magna Carta is now regarded by eminent historians, "not as a document of popular liberty, but rather as one of feudal reaction. They consider it a concession to the demands of the barons for a return to the feudal anarchy of Stephen's time and a repeal of the great administrative measures by which Henry II. and his predecessors were molding a national judicial system and thus preparing the way for a common law."

These authorities further demonstrate that the words "*nullus liber homo*" referred to those who held by military or knight service—that is Earls, Barons, Knights, and others who held knights' fees."

As to the other words *lex terrae*, i. e., "law of the land," of which we have heard so much at the hands of courts which are bent upon setting up their own economic views to destroy or nullify progressive legislation in the interest of the masses, the phrase meant merely "the former law" of feudal tenures which had prevailed during the feudal anarchy in Stephen's time, and the feudal barons demanded thereby a repeal of the measures by which Henry II. was preparing a national judicial system. This "lex terrae" was trial by wager of battle, compurgation and ordeal. How some later courts have misconstrued its meaning!

But even if Magna Carta had in it the meaning which has been read into it by judges in later times in violation of all historical authority, it was at most a restriction upon the power of the king. By no sort of logic could it therefore be used, as some courts have used it, as a restriction upon the people of this day, speaking through their agents in the legislature and in Congress, in the enactment of laws for the betterment of the masses.

3. A third myth is that the courts have the power to set aside an act of Congress, or of a State legislature, as unconstitutional. Such power was unknown in England, and has been unknown in all other countries, most of which now have written constitutions. Whether an act is constitutional or not is a matter for the legislative body which passes it. They are the direct agents of the people and always have in their ranks more intelligence than the highest court of the State or National, for the reason that the legislative bodies are far more numerous. The legislators, whether the State legislature or in Congress, have not only an aggregate intelligence greater than that of the court that assumes to nullify their action, but they are equally sworn to obey the Constitution, and are as patriotic as the judges. Should the legislature or Congress disobey the mandate of the Constitution, the power to review and nullify their action has not been given by the Constitution to any court, but rests in the sovereign—the people themselves—in electing a new law making body. The Federal Constitution, and most of the State Constitutions, give the Executive a veto not absolute, but qualified, by vesting authority in the law making body to over rule it.

It is inconceivable that the veto power should have been given the judiciary, when it had never existed elsewhere, without any word or line intimating the conferring of such judicial veto and with no provision for its being overruled as in the case of the executive veto.

This power was first assumed by the Supreme Court of the United States in an *obiter* opinion in Marbury v. Madison in 1803. If it had required the execution of any mandate the court knew that Mr. Jefferson would have disregarded it, as Jackson did later when the act of a State legislature and not of Congress, was held unconstitutional in the matter of the Yazoo claims. We know, too, that if the judges in that case had set aside an act of Congress they would at once have been impeached, but as the court very shrewdly held while setting forth the power of the court to hold an act of Congress unconstitutional that it could not issue the mandamus which the plaintiff asked, there was nothing upon which an impeachment would lie. The court did not venture to hold any other act of Congress unconstitutional for 54 years and then in the Dred Scott case in 1857, which was a *brutum fulmen.*

There is not a line in the Federal

Constitution, nor in the State Constitutions, to authorize the assumption of such power by the courts. It has no validity apart from the acquiescence or toleration which has been accorded it. The provision in the Federal Constitution that the U. S. Constitution and laws passed in pursuance thereof shall be supreme, does not authorize the setting aside of an act of Congress, but at most asserts the supremacy of the Federal authority and that an Act under it is to be preferred to a State statute just as a later statute controls a former one.

Nothing can be more dangerous than to assume that the law making authority in this country does not rest with the representatives of the people, subject to review by the people alone at the next election, but that the majority of a board of five, or nine lawyers can nullify at will the power of the people. Such doctrine amounts simply to asserting that great combinations of capital by securing the nomination or the appointment of a majority of lawyers on the highest court can control the public policy of the government.

It is not necessary to quote the stringent denunciation of such usurpation by Jefferson, by Jackson, by Lincoln, and hundreds of others. It is sufficient to point to the fact that in five great States the people have been forced to deny such doctrine and to assert their ultimate sovereignty by the adoption of a Constitutional provision for the "recall of the judges," that this provision has been adopted in another State where it has been set aside by the Court itself on a technicality, and that it has been passed by legislatures in several other States in which its adoption is now pending a popular election. There is the remedy advocated by Mr. Roosevelt, in the platform of one of the great parties, demanding a "recall of judicial decisions" on constitutional questions. This is less objectionable to most lawyers, because it is simply the application to those decisions which shall set aside acts of the legislature as unconstitutional, of the method by which executive vetoes are overruled.

Then there is the remedy provided by the new constitution of Ohio, which forbids their Supreme Court to set aside any act of the legislature as unconstitutional if more than one judge dissents. There are other remedies which have been suggested, but which need not now be discussed.

Suffice it to say that the true basis of our government is that the people are capable of self government, and that their will, fairly ascertained, shall control. We have never given to the judges the "judicial veto" power. It has been assumed, but it can not be maintained. It makes of the courts small legislative bodies which may be appointed, or nominated, by the Special Interests. The question then is squarely presented, which shall control—the "Interests," or the body of the people? One must know little of the temper of the American people if he believes that this myth can long survive the fierce light that is being shed upon it.

The demand for reform in legal procedure and of the abuses incident to our practice is insistent. It must be heeded. Their importance, however, is small compared with the necessity of abandoning the usurped power by which the courts have become legislative bodies, able and anxious too often to thwart the will of the people as to their public policies when this has been declared by them at the polls in selecting their duly constituted agents for making their laws.

Editorial Notes and Clippings

HOW to kill Mexicans for their own good, seems to be the problem which we Democrats have on our hands.

We have no quarrel with Mexico and we are vehemently averse to shooting Mexicans. We want that distinctly understood. We have said so, all along. With every drink of his grape-juice, Mr. Bryan has voiced our sentiments on that question. With every glass of his orangeade, President Wilson has uttered our chaste resolutions against rapine and blood.

If events have overruled us, and compelled us to ask that our flag be given a blank-cartridge salute which was refused, and we *then* had to slaughter a few hundred Mexicans, we confidently rely upon the enlightened conscience of mankind to acquit us of all blame.

"Boys, I have only done my duty," is still our modest reply to the huzzas of enthusiastic land-lubbers and devout believers in slobber-gosh.

* * * * * *

Lest we forget, I will briefly restate the facts in the Mexican case:

Francisco Madero was the legally elected President of the Mexican Republic, and General Victoriano Huerta was his chief military officer.

President Porfirio Diaz had changed the elective office of President into a military dictatorship. Under his rule, the national elections were nothing more than military forms.

Diaz, growing old, fell more and more under the influence of a young wife, who of course was a pious tool in the hands of pious priests. The men of the frock were ever plotting to get back the ill-gotten wealth and power that had been lost in the original revolution which ousted the King of Spain.

The curse of Mexico has ever been—since the Spanish conquest hundreds of years ago—the grandee whose estates were worked by the serf labor of *the natives that once owned the soil;* and the priest who debauched the women, robbed the men piously in the name of God, and ruled both the grandees and the peons by rattling the bones of a time-honored, mind-enslaving superstition.

Against all this. Madero rose in rebellion, and he succeeded. Therefore, he must be honored as a patriot, like George Washington, instead of being stigmatized as a rebel, like—well, like some who kicked but did not get out.

* * * * * *

Following his victorious revolt, Madero was legally elected President. Our Government, and all others, recognized him in due course; and we sent two more or less Americans down there to represent us at Madero's friendly capital. One of these doubtful Americans was Henry Lane Wilson: the other was O'Shaughnessy.

Madero was pledged to carry out in Mexico something similar to England's land-policy in Ireland.

The situation of Ireland and Mexico were, broadly speaking, the same. English conquerors had taken the soil away from the native Irish: Spanish conquerors had taken the soil away from the native Mexicans.

Although centuries had passed away, neither the Irish, nor the Mexicans, could become reconciled to the ownership of their land by foreign conquerors.

But Spain had never been governed by a great statesman like Gladstone of England. Therefore, no Spanish Premier had blessed the Mexicans with such a policy as that which Gladstone adopted for the Irish.

Under the English laws, *the Irish Catholics have got back the land they lost hundreds of years ago.* Their gratitude is being shown by their attempt to drive England into a civil war, rather than that the Protestants of Ulster shall maintain their own self-government.

* * * * * *

Madero earnestly desired to put into operation some policy which would restore the Mexican soil—in part at least—to the Mexicans, just as the Gladstone laws had restored Catholic Ireland to the Catholic Irish.

But against Madero a powerful combination was formed by the landed Spanish grandees and the voracious Catholic priests.

The grandees and the priests are of Spanish blood: the native Mexican, of course, is not. And that is where Ireland had the vast advantage over Mexico, the priests and the people of Ireland being of the same race, while the conquerors were all foreigners.

To defeat the plans of Madero, a revolt was started by Felix Diaz, the tool of Spanish grandees and priests. He is a poor creature, and his revolt sputtered out. But Madero made the mistake of having the condemned man brought to Mexico City, where he enjoyed the freedom of the military prison, and came in constant contact with the soldiers of the capital.

It was easy to start another conspiracy; and our Ambassador, Henry Lane Wilson, appears to have been in it from the beginning.

In his own speeches, made since his recall, he has boasted of the fact that he brought Felix Diaz, the condemned rebel, and General Huerta, the traitor, into personal communication with each other, and with *him*, Wilson, at the U. S. Embassy!

The Embassy was neutral ground which Madero could not attack, and could not even suspect, *without reflecting upon "the honor of our country"*—for which seventeen brave lads, mere boys, were sent to their death at Vera Cruz.

Madero did not attack the Embassy and seemingly did not suspect it. He was an honorable man, and it was impossible for him to harbor a suspicion of the foul conspiracy which our Ambassador was nursing, encouraging and advising.

Morally supported by our Government, *there represented by its Ambassador*, the rebel and the traitor came to an agreement; Madero was overthrown and was afterwards murdered by Huerta himself. To that overthrow of a friendly government, and the assassination of its President, our Government was an active party, *in-law*, through the base conduct of Ambassador Wilson.

Yet, the first telegram which Bryan fired out of the State Department, was a message of endorsement to this most perfidious of all Ambassadors.

True, the President recalled Ambassador Wilson; but Consul-General O'Shaughnessy was left in charge. Was the latter less guilty than the former? Is it possible that Messrs. Bryan and Wilson believe that our Ambassador could have used the Embassy as he did, day after day, and week after week, without O'Shaughnessy being aware of it?

If he was ignorant of it, he isn't fit to tell the time of day by the town clock.

If he knew of it, and did not protest, *and report to our Government*, he is a party to Henry Lane Wilson's almost unprecedented betrayal of a great trust.

Nevertheless, Bryan and Wilson kept the Roman Catholic O'Shaughnessy in Mexico City, where he could cooperate with the Spanish grandees and the Spanish priests who are striving desperately to keep the native

Mexicans from throwing off the hateful degrading yoke of foreigners.

Our Government refused to recognize Huerta, and we sent John Lind down there to help O'Shaughnessy officially talk to a man that we do not admit to be officially existent.

More than that, we demanded a salute to our flag from this man, whom we do not officially know, and because he refused to obey our orders, we began to shoot native Mexicans who had no voice in the quarrel.

Incidentally and tragically, we sent seventeen of our brave boys to untimely graves, because we did not get a salute of twenty-one blank cartridges from an old one-eyed Indian whom we do not know, and whom we say we despise.

And this is what we call upholding the dignity and honor of the country!

As if it mattered anything at all whether that old brandy-soaked Huerta saluted our flag or not!

No wonder President Wilson's speech rang hollow in New York when the dead bodies of those gallant lads were brought home to broken hearted loved ones. No wonder that the garrulous Bryan stayed away. Those boys died, not for the honor of the country, but because an irritable martinet, Admiral Mayo had demanded more than the law of nations and the precedents of record authorized him to expect.

* * * * * *

When, in 1862, the U. S. Warship, *San Jacinto*, fired two shots across the bows of a mail-steamer *flying the British flag;* and then boarded the vessel to take off the passengers—Mason, Slidell and their two secretaries—the affront to Great Britain was at least equal to the temporary detention of those American marines at Tampico.

Without waiting for a demand, the Mexican authorities at once released our marines, and promptly apologized to Admiral Mayo.

In the other case, our Government congratulated the captain of the *San Jacinto*, awaited a formal demand from Great Britain, and then merely restored the captured men. *No apology was asked and none given.*

In view of that precedent, consider Admiral Mayo's truculent demand on General Zaragoza, commander of the Mexican forces at Tampico:

"In view of the publicity of this occurrence, I must require that you send by suitable members of your staff formal disavowal and apology for the act, together with your assurance that the officer responsible for it will receive severe punishment; also that you publicly hoist the United States flag in a prominent position on shore and salute it with twenty-one guns. The salute will be returned by this ship. Your answer to this communication should reach me and the called-for salute be fired within twenty-four hours from 6 P. M. of this date."

* * * * * *

Now, let us ask ourselves this question: Suppose Germany had been in Mexico's place, and we had landed our uniformed marines at Bremen, and these men had been temporarily put under arrest, wouldn't we have been perfectly satisfied by the prompt release of the men and the quick apology of the Kaiser?

You know that we would.

No Admiral of our Navy would have dreamed of going further, and demanding that "you publicly hoist the United States flag in a prominent position on shore," (in Bremen, mind you,) and salute it with twenty-one guns.

Your answer to this communication should reach me, and the called-for salute be fired, within 24 hours from 6 p. m. (Sun time, I will suppose) of this date."

Can you, O can you! imagine Admiral Mayo sending *that* sort of peremp-

tory order to a German army-officer?

No: you cannot.

When a strong man puts a demand upon a weak man which the said strong man would not dream of putting upon another strong man, the said strong man classes himself as a bully.

We saw Great Britain bully Hayti a few weeks since; and we set the example by bullying the Mexicans at Tampico.

You will be much older than you are at present before you see Great Britain, or the U. S. Government "try on" any such bullying methods with Germany.

* * * * * *

And what is our Government really aiming at in Mexico?

I very much fear that, no matter what the aim is, the results will be, that the Spanish grandees and priests will come out on top.

The Catholics of this country are ravenously fond of Home Rule for the native Irish, but their sympathies are with the foreign conquerors, in the case of the down-trodden Mexicans.

The natives of Mexico are Catholics, just as the native Irish are; but they haven't got enough religion, it seems, to entitle them to get back the land which God gave them, and which the Spaniards took away.

* * * * * *

The following announcement appears in the New York *World* of May 13, 1914:

According to a member of his suite, Archbishop Mora's principal object in going to Rome is to confer with the Pope regarding the effect upon the Church's affairs in Mexico of the revolutionary disturbances, and also to set in motion plans for enlisting the good offices of the United States in behalf of the Church, AS THEY WERE ENLISTED IN THE PHILIPPINES.

Wants Confiscated Property.

The Church is vitally interested in the prospect of American ascendancy in Mexico. It thinks it sees an opportunity successfully to press claims to restoration of immense amounts of Church property confiscated by the Government during the time of Juarez under the reform laws.

All church edifices in the republic are held by the Government, which permits their use only as a courtesy.

Archbishop Mora, whose arrival followed by twelve hours the departure on the Kronprinzessin Cecilie of the Huertista delegates to the meditation conference, refused to discuss political conditions.

"Conditions are very bad indeed," was his only comment. "What the outcome will be is hard to tell. But something must be done to bring to an end the intolerable conditions.

"All good Mexicans, regardless of party and creed, I am inclined to think, would welcome any measure that would restore peace to the country and put a stop to the terrible loss of life."

* * * * * *

So! The big black cat is out of the bag!

The Romanists, who claim credit for the election of Wilson over Taft, are "to set in motion plans for enlisting the goof offices of the United States in behalf of the Church, as they were enlisted in the Philippines!"

We know what Taft did for the Pope in the Philippines—mortgaged all the Islands to raise $7,000,000 to "redeem" the spoil which the Friars had filched from the natives.

We are now coolly told that the Mexican high-priests are on their way to Rome, "to set in motion plans," by which Mexico will be bonded to raise cash for the clerical thieves whose loot was confiscated by Juarez, some 50-odd years ago!

How do you relish the idea of helping the Pope to re-enslave the native Mexicans?

How do you relish the idea that our brave Protestant boys gave their lives at Vera Cruz, *to further the plots of the Jesuits?*

The declaration of Archbishop Mora leaves little to the imagination. The Romanists loaned millions of money to

Huerta to establish his blood-stained power, in the confident expectation of being themselves restored to despotic dominion over Spanish grandees and native Mexicans.

Huerta having failed, the Jesuits are now intriguing through the Roman Catholic "mediators" of Argentina, Brazil and Chile, to check Carranza and Villa and Zapata, all of whom hate these Spanish priests.

Our Government appears to be falling into the Jesuit snare, and the final result may be that our soldiers and bluejackets may re-enthrone Popery in Mexico, as we have done it in the Philippines.

Will our Protestant churches NEVER WAKE UP?

Will Americans, who appreciate American principles, never realize what Wilson and Bryan are doing for the Roman Catholic machine?

* * * * * *

In his address at the funeral services in honor of our young martyrs to his Romish policy, President Wilson declared that, "we have gone down to Mexico to serve mankind."

Apparently, "we have gone down to Mexico to serve" the 29 Italian cardinals who now rule the Pope and the Roman Catholic world.

* * * * * *

When we Democrats were forced by the majority vote of a great people to take the offices away from the Republicans, we decided that, in view of all the circumstances, we had best continue to do every blessed thing that the Republicans had been doing and had been intending to do.

Therefore, we virtually reenacted the Dingley tariff bill, against which we had said many hard words. The Dingley bill does not reduce the cost of living, nor lessen the profits of monopolies created by law; but after we Democrats got into office, it did not appear to us so very necessary to reduce the cost of living, or to lessen the profits of monopolies made by law.

We also decided that the late lamented Democrats, towit: Th. Jefferson, Th. Benton and And. Jackson had been misled and woefully mistaken on the subject of national banks. Also, that the Democratic platforms had all been wrong in that matter. We found that Alexander Hamilton, J. P. Morgan, the Rothschild brothers, John D. Rockefeller, and the late John Sherman were the true lights on the subjects of Sound Money. We decided to desert the faith of our Democratic forefathers, and to kneel at the feet of such financial teachers as Blaine, Conkling, Lodge, Garfield, Harrison, McKinley and William Howard Taft. Let me hastily add to this galaxy of glorious teachers the hallowed names of Nelson Aldrich, John Dalzell, Joseph Cannon and Reed Smoot.

So, we abandoned the inherited faith of our Democratic forefathers, went went over to that of the Federalists, perpetuated *the unconstitutional and utterly accursed Gold Standard;* perpetuated the national banks; legalized the maiming of the sovereignty of our Republic; lifted $750,000,000 of bankers' due-bills into the dignity of U. S. Treasury notes; empowered financial jugglers to monetize the paper which they manufacture by sleight-of-hand inside their hats; made it their privilege to exact interest *twice* on the same capital; *subjected the unprivileged millions to the bitter degradation of bowing to a Moneyed Aristocracy*, and paying compound interest to that Aristocracy for the use of paper based upon the credit of these mistreated millions; and thus rendered it inevitably certain that *the oligarchy of the National Banks* will rule and rob both the Government and the unprivileged people.

* * * * * *

All this we did for the beneficiaries

of Special Privilege, while we were refusing to taste wine, lest it pollute our truthful lips and cloud our pellucid grey matter. All this we did for Special Privilege, while we held forth —at a stated price to Chautauquas—on the placid virtues, on the Gospel of sweetness and light, on the near approach of universal brotherhood, and upon our favorite topic "The Prince of Peace."

Owing to our well-feigned Democratic opposition, the Republicans never could do quite enough for Special Privilege. We have been more fortunate. The voters who still worship names and phrases, could not suspect that we Democrats had captured the Government *by outbidding the Republicans for the support of Special Privilege*, and therefore these voters who put us in office do not yet fully realize how completely they have been sold out.

* * * * * *

The farmer is left in the lurch as usual. If there had been an honest purpose to give him cheaper money, a Rural Credit department could easily have been added to the Republican Aldrich-Morgan-Jake Schiff bill which we Democrats denounced during the campaign, and adopted afterwards.

But President Wilson opposed the Rural Credit proposition as being premature, "at this time."

Whenever anything is offered as a material benefit to the farmer, it is inopportune "at this time."

No matter who it is, or what it is, that suggests a way to liberate the farmer from the robber-grip of the manufacturers and the national bankers, the suggestion cannot be considered "at this time."

President Wilson pledged his word that if Congress would pass the new Currency Act which the Morgan-Schiff-Rockefeller gang demanded, the Rural Credit system for the farmer should be established, at this session.

The President has broken his word. Instead of favoring cheaper money to the men who produce the wealth, and whose wheat and cotton maintain the accursed, unconstitutional Gold Standard, he has combated Rural Credits and defeated the efforts of its friends.

The farmer must continue to submit to a Money Trust which filters loans to him, grudgingly, through several middlemen, and which is so designedly constructed that *the men who do not produce wealth, plunder the men who do.*

President Wilson cannot plead ignorance, as Roosevelt and Taft might have done, for Woodrow Wilson has written at length on the Money question.

Neither can Mr. Bryan plead ignorance of the subject, for he has spoken on it a thousand times, and vowed to high heaven that mankind should *not* be crucified upon this cross which he now helps to erect.

He has vociferously acclaimed the new Currency System, knowing as well as any of us do, that it simply perpetuates the old one, enlarging its powers, lengthening its life, extending its monopoly, and legalizing the asset money against which this shallow, intensely selfish Bryan thundered during all the years when the Republicans were proposing it.

* * * * * *

In selecting the bankers to manage the new Money Trust, the President has vividly illustrated the fact that High Finance—big robbery under forms of law—is indifferent to party names. Special Privilege is for itself, every time and everywhere; and it never owned an Administration more absolutely in fee simple than it owns Wilson, Bryan, McReynolds, McAdoo, and John Skelton Williams.

The governing board of the National Banker's new Money Trust is composed partly of so-called Democrats, and partly of so-called Republicans. At heart—if such men have any heart—the bosses of the new engine of oppression and pillage are identically the same: they are for Special Privilege. They want the Government to hand over to *them* all the paper money it creates, and they are to get it *free of expense to themselves*: after getting this Something for Nothing, they will say who shall have the use of borrowed capital, and upon what terms.

A ten-year old boy ought to be able to see that these Bosses of the national-bank Money Trust will be the despots of American production, and commerce.

They will overshadow the Government itself.

* * * * * *

Paul M. Warburg, Republican, will be the dominant personage of the new Money Trust. He belongs to the firm of Kuhn, Loeb & Co., the Jacob Schiff firm of Wall Street bankers that financed Harriman's crooked deals.

Schiff himself is the patriot who caused an impecunious brother, named Brandt, to be sentenced to the penitentiary for 36 years, because he entered, the house of Schiff's son, *to keep an appointment.*

The poor fool of a Swede was persuaded to plead guilty to a technical burglary, on the assurance that the penalty would be nominal. Instead, he served seven years of the monstrous sentence actually imposed upon him; and even then the combined clamor of nearly all the newspapers of New York were only able to get him out *upon conditions.*

Hounded by unlimited wealth, Schiff's victim had to leave the State of New York, *had to promise not to make a statement*, and has disappeared from view. He may be dead.

Warburg of that firm is now one of your Money Kings, which means, of course, that Jacob Schiff is the power behind the throne. The New York *Tribune*, Republican, gloats over Warburg's appointment, and says that he "*had much to do with the framing of the Aldrich plan of currency reform, from which the best features of the Administration's plan were borrowed.*"

In other words, the Republican Wall Street banker who helped Senator Aldrich—the Rubber Trust man whose daughter married pious John Rockefeller's equally pious son—frame up the financial law which the Money Trust demanded, has been chosen by our Democratic President to carry into effect the stupendous scheme of spoliation which he and Aldrich and other Wall Street patriots tried to legalize under Taft's administration.

They tried it, under Taft and failed: it was then a Republican scheme and was infinitely wicked. They tried it again under Wilson, and succeeded: it is now a Democratic scheme, and is infinitely innocent.

As to the man who toils and produces, let him grow the wool, as heretofore, and come to the sheep-shears as usual: we cannot do anything for *his* relief "at this time."

* * * * * *

By a majority of one vote, a Federal grand jury has found another indictment against me, on the charge of sending obscene matter through the mails—the said matter "being too obscene to be inserted in the indictment and spread upon the court records."

Then it must be *very* raw indeed, for ladies are not in the habit of perusing court records, and men do it only when paid to do it.

Too filthy and lascivious for insertion in the indictment! Too filthy, lewd and lascivious to be decently interred in the chaste records of a Federal court!

My! It must be fearful verbiage, when it causes a hardened District Attorney to keep it out of his papers, and a District Judge to debar it from his official records.

If it should happen to be verbiage which no man should use to a woman, and which officials of a certain church habitually use to women, then the action of the District Attorney, *in hiding that nasty verbiage from the public*, excellently serves the church whose secrets must not be exposed.

Where did I find that language which is too obscene to be put into an indictment?

What is it that the Government prosecutes me for, and says that the public must not learn, either from its formal accusation against me, or from its permanent records?

That language consists of extracts, in a dead language, taken from the official text-books of popery!

* * * * * *

Peter Dens was the approved Romanist theologian of Ireland: his book was unanimously adopted as "the best book on the subject that could be re-published."

This resolution was adopted Sept. 14, 1808, at a meeting of the Roman Catholic prelates.

(See Wyse History of the Catholic Association, Vol. II., Appendix p. xx.)

My edition of Dens was published in 1856, the year of my birth. It came to me through the mails. The Romanists have been sending it through the mails, as their official standard text-book, ever since 1808. The latest edition of which I have a copy was printed in 1895, and that, also, has been constantly going through the mails.

Liguori is the favorite text-book of the Italian priests, and the author was made a "Saint" by the Roman church, a few years before I came into the world. His book has been going through the mails during the whole of my life; and any one who desires a copy can secure it from the Benziger Bros., of New York City, the authorized Romanist publishers.

Ex-priest Charles Chiniquy quoted from Dens and Liguori in a book which he called "The Priest, the Woman and the Confessional." This work has been going through the mails for more than 40 years.

I got a copy *by mail*, cut out a few leaves, and used them, just as I found them, in my series of chapters on the Roman Catholic Hierarchy.

For having done so, I was arrested, on a warrant charging me with having sent obscene matter through the mails.

The case has been before the court and country two years; and never once has any daily paper done me the justice to explain to its readers that the U. S. Government is permitting its vast power to be used in the interest of *a foreign oligarchy which dares not face the truth*—the truth about its fundamental laws, its hideous record, its immoral teachings, and the debasing character of the questions asked women in the secrecy of that devil's own hell-pit, the Confessional.

* * * * * *

The District Attorney, Alexander Akerman, Esquire, did not lay the indictment before the grand jury until Friday afternoon, when it was too late for me to have a trial.

Why did the District Attorney hold back the bill, until the end of the week?

The indictment was not returned into court until late in the afternoon, of practically the last day of the court.

What was the purpose behind this peculiar conduct of Mr. Akerman?

He has had the case in hand for two years. He has not discovered any "new evidence." He was thrown out of court last October; and he then went back before the grand jury, at once. Foiled

in his efforts to obtain another true bill. he said that he would "get" Watson, yet.

The week before this term of court opened, he declared that he would again press the case.

And, if the reports in the Macon and Augusta papers were authentic, he said that Watson would *not* have a trial at this term.

WHY NOT?

The highest law of the land guarantees to the defendant a speedy trial. By what moral or legal right does the Government's lawyer keep the defendant out of a speedy trial?

Hon. S. G. McLendon, the defendants leading attorney, was in Augusta, when Judge Sheppard opened the court. Mr. Akerman knew he was there. Mr. Akerman knew that we wanted a speedy trial, *at this term.*

Why did he keep McLendon in Augusta, *on expenses* and in suspense, day after day, until it was too late for Judge Sheppard to give the defendant *his constitutional rights?*

It is now stated, in the Augusta *Herald*, that Watson will not be tried until the Fall term, in October.

Judge Sheppard has the power to try the case in June, or in July, if he sees fit to do so.

Defendant's counsel has most earnestly urged him to that very thing.

How does the *Herald* happen to know that the Judge will *not* do it?

There are some peculiar features about the situation.

Mr. Akerman, a Republican, whose father was Attorney-General under Governor Bullock, has been kept in office *by a Democratic administration.*

Out in California, a Republican District Attorney was fired from office by President Wilson, because he denounced the manner in which Attorney-General McReynolds was delaying the Diggs-Caminetti cases—where two young married men took two school girls out of school, debauched them, ran off to Colorado with them, and lived with them in notorious and shameless violation of law.

Down here in Georgia, a Republican District Attorney is retained in office by the same President and the same Attorney-General, in order that *he* may delay a trumped up and malicious persecution of *a Protestant publisher who had the temerity to publish extracts from Roman Catholic theological textbooks!*

Surely, this is a queer kettle of fish.

Has the President taken any hand in this persecution of a man whom he hates?

Has the indispensable Tumulty put his delicate Jesuitical hands into this Georgia affair?

Has the self-appointed Senator Smith of Georgia been active in keeping up a persecution of a man who is an obstacle in his way?

Was the secret meeting of the Knights of Columbus, in Augusta, *on the night of May 12th*, at all connected with the delay of Akerman *until then.* and his activity, *immediately afterwards?*

These are questions which naturally suggest themselves. All I can do is to wait; and to control as best I may, the natural indignation that any citizen, conscious of his own integrity, would feel at being hounded from term to term, and year to year, by those who are willing to act as *tools of popery to discredit and crush the publisher whom the papists most detest.*

* * * * * *

The matter which Akerman puts into his new indictment, is the some old matter.

The only additional stuff that Akerman alleged against me, was the account of the incident in a New Jersey convent, *where masked priests raped a nun.*

The facts were sent to me by a Methodist preacher, of that State. The facts

were also published in The American Citizen of East Orange, New Jersey. My recollection is that The Menace also published them.

Bishop McFaul, of Trenton, New Jersey, was challenged to make an investigation, or to sue for slander, *and he dared not do it.*

In October 1912, I commented on these horrible facts in *The Jeffersonian;* and because I did so, Akerman, *and whoever is behind him*, wants me discredited and punished.

The priests who put masks on their faces, *and rape a nun in a convent*, must not be exposed!

The papal books which instruct Irish and Italian priests to *defile American wives, sisters and daughters with questions so obscene that they are unfit for the court-records* must not be exposed.

It is all right for the pope to print the books; and it all right for the priests to study them and learn *how to ask American women lascivious questions about what they do when they are abed with their husbands!*

But if I, or any other American, denounce a priesthood which does this obscene thing, *I* am the man that's guilty.

The man who *DOES* the lewd thing, and claims that he has *A RIGHT TO DO IT*, is "a man of God," and must not be molested.

Give him the cloak of religion; give him secret access to weak women who have been taught that he cannot sin; let him do, with ease and impunity, what you know that any full-sexed bachelor would do in the same circumstances: *that* is all right.

But if Watson, or any other man, *exposes it*, with the object of *breaking up the vile practise which leads so many priests, and so many weak women to ruin, SET THE DOGS ON HIM, AND HOUND HIM DOWN!*

According to that logic, *the safest vice*, is the vice which is so extremely vile, that the exposure of it is a crime.

When the exposure of vice *is penalized by law*, what is the law, but an aide to vice?

* * * * * *

No wonder that nearly every priest in Mexico, Central America, and South America has half-a-dozen concubines, who are proud to bear his bastards.

Their education from the cradle up to puberty is, that the priest cannot sin. To serve his lusts, is to serve God. *That is the teaching of popery.*

No wonder that Cubans and Mexicans think nothing of it, when they see a row of houses of ill-fame, kept openly, next to the Cathedral; and see *the priests collecting from harlots a portion of the earnings of shame!*

You can see that in Havana; you can see it in Mexico City; and you can see something almost similar in Augusta, Georgia, where *THE FEDERAL COURT INDICTED ME FOR TELLING THE TRUTH.*

* * * * * *

The indictment, like the first one, was found by bitterly implacable political enemies who cannot forgive *me* for having been cheated out of my seat in Congress by *them.* There is no hatred more relentless than that harbored against you by a man who has wronged you.

Like the other, this bill was found by bitterly implacable political enemies who cannot forgive *me* for having been cheated out of my seat in Congress by *them.* There is no hatred more relentless than that harbored against you by a man who has wronged you.

* * * * * *

In pleading with Judge W. B. Sheppard for a speedy trial, my leading attorney, Hon. S. G. McLendon writes:

Any indictment like that pending against Mr. Watson which charges a proud American citizen with sending obscene matter through the mail, and

which omits the language alleged to be obscene from the indictment for the alleged reason that it is too obscene to spread upon the minutes of the court, inflicts an injury upon a citizen for which the law provides him no remedy.

In Federal jurisdiction there is no such thing as a malicious prosecution, and if the language of Mr. Watson which has been read by thousands and is still being read by thousands were incorporated in the indictment, I feel sure that an instantaneous popular verdict of "Not Guilty" would be rendered, followed immediately by a wave of indignation. Until this case is tried, Mr. Watson stands before his fellow countrymen charged with an infamous crime, and naturally he is most anxious to be granted that which the Constitution assures him—a speedy and a public trial.

* * * * * *

When Mr. Jefferson bought from Napoleon the vast domain known as "Louisiana," he paid $8,000,000 for it. Several of our greatest States, outside of Louisiana proper, have been carved from the territory thus purchased.

When, in 1867, Mr. Seward negotiated with Russia the buying of Alaska, he paid $7,200,000.

By the Treaty of Paris we agreed to pay $20,000,000 for the Philippines. Our navy had already conquered the Islands, so far as decadent Spain was concerned; but the Catholic bondholders of the Spanish monarchy needed money, and we paid in cash for what had already become the spoil of war.

Afterwards, the Catholics needed more money, and Mr. Taft agreed to pay them $7,000,000 for the lands out of which they had piously defrauded the Filipinos.

Then, the Catholics finding our Government an easy mark, demanded pay for all the damage which had been done to church property, by the Filipinos who were in revolt against the monstrous oppression and immorality of the Roman Catholic friars.

Our Government kept itself busy paying these impudent claims, for years and years after the Spanish war was over.

And now come the Romanists of little Colombia demanding $25,000,000 for a narrow strip of land that could have been bought at private sale for less than a million dollars.

Mr. Bryan has not only agreed to take that much money to satisfy Colombia for the strip of land *that was never of any value to her;* but we must go upon our knees and apologize to this little Romanist country for the deed of a Republican administration.

Not only that, *Mr. Bryan has agreed that her ships shall have the free use of the Canal, just as though she had dug it herself.*

To sum up:

(1.) The Catholics get $25,000,000 for land that was worthless to them.

(2.) They get an abject and public apology for our brusqueness in helping Panama rip herself loose from Colombia.

(3.) We give the Canal to Colombia, so far as Colombia can use it.

In the meantime, we will continue to be Panama's tenant for the Canal Zone, will pay her $250,000 a year rent, will bear all the expense of maintaining the Canal, and will probably donate it to the Ship Monopoly owned by Mr. Hearst and his patriotic friends.

Mr. Hearst continue to tickle us with the argument that his ships are "ours."

I continue to feebly deny it, saying that Mr. Hearst's ships are not "ours," but "his'n."

* * * * * *

The Roman high-priest and the Romanist papers clamor against the test which the Burnett bill seeks to apply to immigrants. What is that test?

Answer: *The capacity to read.*

Such a test is not a severe one, and yet the Pope and his foot-licks are howling against it. Why?

Answer: *Because the immigrants from popish countries cannot read!*

Isn't that a confession of popery's lack of care for the humbler classes?

Isn't the conduct of the Pope and his American foot-licks a complete give-away of the actual results of popery, where popery is on top?

The greater number of these foreigners *who can't read their own language* come from the Pope's own country. They are the Pope's own people. They are Italian Catholics, who were brought up in Catholic ignorance and poverty.

These Italians have had no chance in the Pope's own home field. They have been neglected and impoverished by the Italian priests.

Out of the millions of dollars that flow into the Pope's big pockets, from all over the world, he has been too niggardly and mean to establish primary schools for his own flesh and blood—his own national kith and kin.

Can you think of any fact which so completely proves that *popery is a curse to any people whom it rules?*

For a thousand years, the Italians, of Italy, have been the blind serfs of the fat priests. These privileged libertines and extortioners have debauched Italian womanhood, and impoverished Italian manhood.

To escape the blight of popery, these Italians have been rushing into our country by the million. The American priests want them to come. Their numbers, their illiteracy and their inborn superstition will swell the numbers and the riches and the power of the popish machines which controll all our big cities.

But because these priest-ridden and priest-robbed Italians *cannot read Italian*, our Congress is trying to stand them off, *until the Pope con teach his own Italian kinfolk how to read.*

Funny situation, isn't it?

Now listen:

While the Romanist high-priests of America are attempting to hide the damning facts about illiteracy in Catholic Spain, Catholic Portugal, Catholic Mexico, and Catholic South America, the Italian Council of Emigration, at Rome, Italy, has just published the official report on illiteracy in Italy itself.

The official report shows that one-third of the Italians of Rome, *where the Pope lives in the lap of vast riches, CANNOT READ THEIR OWN LANGUAGE.*

In some portions of papal Italy, *two-thirds of the Catholics do not know their letters.*

Now that the temporal power has been wrested from the priests, the Government is establishing schools for the common people; but the legacy of abject and complacent ignorance left by the Church is so vast an incubus on the land, that it will be generations before Italy can entirely recover from the blasting effects of triumphant popery.

* * * * * *

The Belfast Weekly News of April 23, 1914, we clip the following:

THE AMERICAN PRESS AND ULSTER—AN APPEAL FOR FAIR PLAY.

The anti-Ulster attitude of the United States newspapers has long been proverbial. From time to time I have had to ventilate in this letter the grievances of many Protestant correspondents of the U. S. . who had been refused access to the columns of the newspapers serving the localities in which they dwell, or who had their communications so cut down or altered that they were almost unrecognisable when published in a grudging manner.

Why should this one-sided and most unfair state of affairs obtain in a great Protestant community? It must be remembered that the United States is one of the great Protestant nations of the world. The Roman Catholics number less than 20 per cent, probably not much more than 15 per cent of the entire population.

Why, then, is the United States Press so hostile to Protestant Ulster? The reason is a very simple one. In the bad, old days when hatred of England was inculcated as an article of political faith in the United States, the English-hating Roman Irish took full advantage of that feeling to still further embitter the relations between the two countries, and only too successfully did they carry out their projects.

As time wore on, owing to their increasing numbers, particularly in such centres as New York, Boston, Philadelphia, Pittsburg, &c., they grew to be a tremendous political power, and in the course of years practically the political power of the older parts of the United States fell into their hands, and then began the disgraceful history of rings and "graft" which brought many a high head low, blasted many a reputation, and brought many to a well-deserved prison. In their mad race to "get rich quick" the United States citizens left politics almost entirely in the hands of the Irish "bosses," who unscrupulously used the power thus left in their hands to serve their own dirty ends. The "Tammany Hall" ring was one of the agencies. Once every four years the citizens awakened to politics, found matters cut and dried for them by the political bosses, and when the fever of the Presidential elections was over they returned once more to the game of annexing the "almighty dollar."

Bif by bit the Roman Irish tightened their grip on everything worth getting, they gained an absolute mastery of the Press, their well-organized voting batalions decided the battle of the polls, and soon every native American who wanted to represent his native country in this native Congress or Senate found that he had first to represent aliens in Ireland and their Americanised friends and sympathisers. Nor did the Irish gang stop at that.

To this day, the Irish possess the greatest political pull in the United States, thanks to their organization, which has been brought to the highest standard of perfection by the priests, the political bosses, and the drinking saloon keepers, for as in Ireland, the liquor traffic is almost practically in the hands of Roman Catholics. The Romish Church through its agenis exercise an almost unbelievable power in the Press. Rome in effect says—"Support us and we'll support you." Such a bargain would be repulsive to Protestant feeling, which takes everything on its own merits and judges it accordingly.

In every hole and corner of the United States, Rome makes her power felt in the Government, in the Press, in the workshop and manufactory—everywhere she exercises her full influences, and in most cases without the knowledge of those who shelter her. Her spies and agents are everywhere, nosing out everything that can possibly serve her ends. Her priests exulting declare that they hold power greater than the President himself, and one of them has gone so far as to damn the United States and its flag in public, and declare that the Church of Rome was superior to any Government.

* * * * * *

From the great old Huguenot State of North Carolina, comes this item of Roman Catholic persecution:

MORGANTON WALKOUT WAS DUE TO RELIGION.

Twenty-Eight Men in Finishing Plant of Furniture Factory Quit Work.

Special to The Gazette-News.

Morganton, N. C., May 8.—Religious differences are said to lie at the bottom of the walkout at the Morganton Furniture Company's plant Wednesday when 28 men in the finishing department struck on account of the refusal of the management to discharge the general foreman. The assistant foreman in charge of the finishing room says that the difficulty began some days ago, when the general foreman, who is a Catholic, asked him to remove a copy of the New Testament from the place. This was done, but according to the assistant foreman, J. C. Laughridge, the foreman has been growing more exacting and capricious in his demands ever since. Wednesday he, Laughridge, determined to throw up his job unless the other man was discharged. When the company supported the general foreman 27 other men, without any previous organization or agreement, followed Laughridge.

The company's side of the difficulty has not been made public.

The Huguenots had to leave France in a hurry to keep the Pope's murderers from killing them, as so many tens of thousands of French Huguenots had already been killed.

If the Knights of Columbus and the

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Jesuits in North Carolina keep on gaining ground, the Bibles and the Huguenots will have to get up and get, *again.*

Where will the Huguenots find a safe place to stop, next time?

* * * * * *

Nashville, Tenn., May 18.—At the final session of the annual Southern Baptist Convention this morning a resolution, presented by Dr. D. J. Porter, of Louisville, was adopted, by which the convention went on record as protesting against the advance of the Roman Catholic religion in the governmental and civic life of the United States. The resolution is as follows:

"Whereas, the combination of Church and State has resulted in relentless religious persecution and crimsoned the pages of the past with the blood of the Saints: Therefore, be it

"Resolved, That we, the representatives of two and a half millions of Baptists, in convention assembled, while reaffirming age-long contention of the right of every man to worship God according to the dictates of his own conscience, we deny the right of any man or organization to force the conscience upon any man, woman or child.

"That we view with serious alarm and vigorous protest the efforts of the Roman Catholic hierarchy to gain control of our Government and thereby be in a position to fasten either its faith or fallacies upon the consciences of a free and sovereign people.

"That we deeply deplore the practice of a papal delegate as the representative of the vatican at our national capitol for the purpose of influencing governmental affairs.

"That we earnestly protest against the presence of our national Representatives in their official capacity at ecclesiastical functions and the manifest disposition on the part of some of our politicians to show deference to so-called church dignitaries.

"That we also protest against the sentencing of any person, by any judge, to serve in any religious institution.

"That since Baptists have borne the brunt of the battle which has given religious liberty to the people of the United States, we herein affirm our determination to perpetuate this priceless boon for the present and all coming generations. To this end we pledge our porperty, our lives and our sacred honor."

* * * * * *

According to the papers of Commodore Barry himself, he was detained on shore, or in the river Delaware, *until after our first fleet had put to sea, UNDER COMMODORE HOPKINS!*

The Congress appointed Ezekiel Hopkins Commander-in-Chief of the Navy, Dec. 22, 1775, and his little fleet sailed into the open ocean February 17, 1776.

The blocking of the Delaware by ice had prevented his earlier departure.

In Cooper's History of the Navy, it was claimed that Barry was the first to display our flag at sea.

But later researches made by Cooper, *among Barry's own papers*, convinced him of his error.

In the editions of Cooper's History, *since* 1853, the original error stands corrected.

Yet Congress, at the instance of the Roman Catholics, slighted Commodore Hopkins (Protestant) and ordered a $35,000 monument to Commodore Barry (Catholic) as "the Father" of our navy.

Why is it that no member of Congress investigated the Romanist claim, and got at the truth?

The facts could have been learned from the "Report of the American Historical Association" for 1895.

The facts could also have been learned from any recent issue of Cooper's History of the American Navy.

* * * * * *

One of the "we" who "have gone down to Mexico to serve mankind, if we can find out the way," writes a letter to his family in Baltimore; said letter containing the following paragraph which they proudly gave to the newspapers—

"I never knew anybody could be so bloodthirsty. We would have slaughtered them if they had stood their ground. But they ran like sheep. . . . I am thinking of putting a few notches in my rifle. I have four now. I guess you think I am a blood-curdling villain by this time, but the greasers really deserve it. They ought to be wiped off the map, and we will do it —I mean Uncle Sam will."

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[SEAL.]
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